The Relief Society Magazine

Volume XX OCTOBER, 1933 No. 10

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THE RELIEF SOCIETY MAGAZINE

Organ of the Relief Society of the Church of
Jesus Christ of Latter-day Saints

Vol. 20 October, 1933 No. 10

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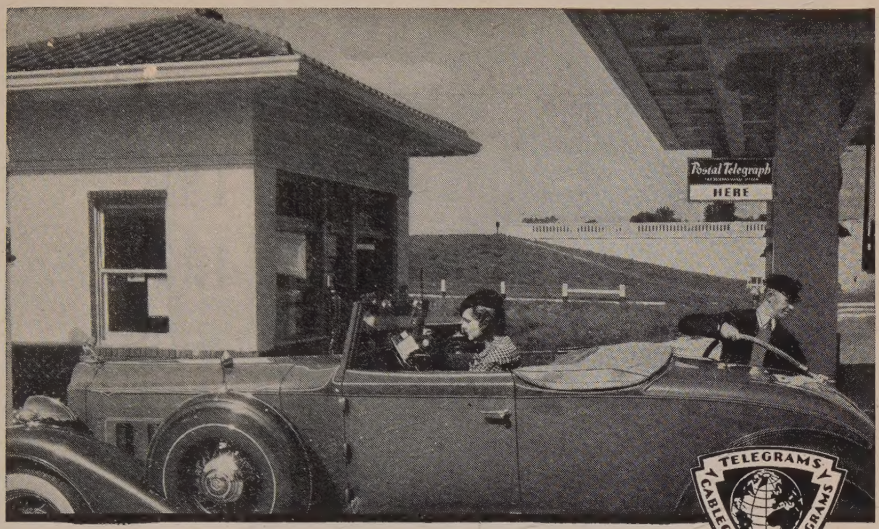

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Thrift

By Frank Evans

"The hand of the diligent shall bear rule; but the slothful shall be under tribute."—Prov. 12:24.

The spiritual in man grows only through the practice of the simple virtues. Thrift is one of these. The Church has consistently taught the doctrine of thrift.

Thrift is not mercenary, for though it has to do with material things, it has a moral and even a spiritual aspect. It involves prudent giving and judicious spending as well as intelligent saving. It is the wise application of resources, whether they be energy, time, talent, or material means. It is the antithesis of waste.

To live this doctrine, one must submit to discipline —not dictated by others, but self-imposed. It entails sacrifice, but the reward is confidence, integrity, faith. Those unwilling to make the sacrifice confuse thrift with parsimony, but the one is ennobling, the other is mean. Thrift is the source of generosity, and it is only the generous mind that can appreciate the grandeur of little things.

"Those who are thrifty never fail entirely; they may not reach the heights, but they will never reach the depths."

WATERFALL, PROVO RIVER

THE
Relief Society Magazine

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"Give Me the Dagger"

By Harrison R. Merrill

WHEN the famous and ambitious lady of the great play made the remark with which this article is headed she was in deadly earnest. To prove it she snatched the bloody blades from her husband's hand, rushed into where King Duncan lay and smeared the faces of the grooms in order "that it might seem their guilt."

But before making that exclamation she chided her unnerved husband as many a hubby has been chided before and since. "Infirm of purpose," she hissed, "give me the daggers!" I'm sure she hissed. You try saying it in a half-whisper.

Many of us, had we had someone to help us "screw our courage to the sticking point" and to wield the weapons might have achieved more than we have done, for, I am sorry to say, we are infirm of purpose.

In another way, on second thought, however, that very infirmity might have been our savior. For, from the same great Bard of Avon, we present another statement—"There is a destiny which shapes our ends, rough hew them how we will." If all of us had been firm of purpose many of our destinies might have been overridden.

For instance, I have no difficulty in remembering when I wished I might be a Diamond Dick, a Buffalo Bill, or at least a cowboy like the Virginian. Had I possessed the great lady's ambition and the persistency with which she pursued her ends, I might have been a terror to this mountain country always provided that there could have been found a horse that could carry me. I often wonder if it was not that inadequacy and my own tender heart that kept me from actually becoming a happy-go-lucky rider of the range. After I got to weigh over a seventh of a ton I never can remember riding a horse without feeling as if I should at least half of the time change about with him. Recently when I was proffered an opportunity of riding a friend's fine horse, though I was burning to do it, I refused on the horse's account.

In my youth just as I was ready to try my hand at being a cowboy, Fate came along and offered me a job as a camp tender for a sheep herder. I accepted, and who ever heard of a sheep herder changing over to the job of following the "hairies" when he could follow the "woolies" at a much slower pace.

BUT I was not destined to be a sheep herder. I was too infirm of purpose even for that, or else I never really considered it seriously as a profession. I got started in

high school and by the time school was out or far enough along for me to quit for credit, all of the camp tenders and the sheep herders had been engaged for the year. Had I possessed the ambition of Lady Macbeth I might have gone up to some camp, thrown its occupant out on his ear, and taken possession, but I fear I was "too full of the milk of human kindness" to catch that "nearest way." Or, on the other hand, I may have been too full of indecision. Instead I got a job at a saw mill. I was the off-bearer, and often I used to look at the sawyer with envy. I think I even decided to be a sawyer in a sort of an indifferent sort of way, but I never really filed a saw or used the lever for more than a slab or scantling.

Next I became a farmer, not because I had planned to be one but because Fate, or whatever it is that shapes our ends, came along and made it easy for me. I started with nothing and quit with less. At one time during the process of obtaining my experience I decided to be a great farmer, but as drought and frost and low prices followed each other in succession I simply meandered on to something else. I might have told the sun to cease scorching or the frost to cease fooling around my acres, but I didn't. I was infirm of purpose and since there was no one in particular to take up "my daggers," I decided to complete my education.

I went to the University of Idaho because a friend wanted to go there, and to Utah State Agricultural College because it was easier to do so. I might have continued my course at Idaho and have become an electrical engineer, but I didn't. I lacked the ambition in that direction. I graduated an Aggie in English and history—think of that.

I DIDN'T decide to go on a mission; I was called. At Liverpool President Penrose asked most of the fellows where they wanted to go and then sent them in an opposite direction, but he failed to ask me. He merely said when I undoubled to my full—very full height—"you are to go to Ireland." Once there I did not come home at my own instigation. I stayed right on until word came that I was released.

Once in high school I wrote a theme which was counted good—better than any theme written by anybody in the class. The class contained but five members, but it was something to be the best of five. Right there I decided to be an author. I started out as a writer, but I could not face the rejection slips. My courage was not "screwed to the sticking point." I fooled around writing a little here and a little there, but I really did not put my heart into it. I had a few things accepted and a lot of things rejected. My friends said, "Well, why don't you keep at it. If I could write like that. * * * " They said, virtually, "Give me the daggers, and I will." But there was something deep down in me that was Macbethean. I could conceive great dreams, but I could not carry them out.

I became a teacher in a high school. A friend kept after me until I went away and got a degree and then later I went away and got another one, but with no stern ambition. I have been without a task master. Fate has been kind. She has kicked me here and there. Some of her blows have made me weep inside, but I've sort of kept up a brave front as if I did not care. I had to be a good sport. I had to be able to say always, "Well, come weal come wack (or whatever the great Thane said) at least I'll die with armor on my back."

AND here I am looking back at the zenith of my life, going down hill towards the eternal shadows. I have not moved the world much out of its orbit nor have I forced myself into any high places. I've had a lot of fun. I haven't envied anybody—much, for that is not one of the sins of those who are "infirm of purpose." I have been harmless, but no one will ever come and build a great monument where I fall.

Now I had the size; I think I had the brain cells; but I lacked the "fever that should attend it."

"Brave Macbeth" on one occasion rose to great heights of manhood. Had he been able to remain there he might have been truly great—but then that would have spoiled the greatest play ever written. Upon one occasion when he had been goaded to desperation by his ambitious wife, he shot back at her: "I dare do all that does become a man; who dares do more is none."

While fate has been kicking me about I have always tried to remember that bit of poetry, and have remained rather firm of purpose in that regard. Somehow I managed to be able to see where the fellows were going "who dared do more." While I have never been one of Kipling's "plaster saints" I have kept fairly well toward the middle of the straight and narrow way in a number of things. I have always had an idea that if a fellow keeps his heart right and his mind clean and his eyes up instead of down that when Fate does kick she is likely to kick him up hill instead of down into the gutter. After all these years I still believe that bit of philosophy.

YEARS ago I read a book—I have always read books of all kinds. This one was entitled "Greatness in Men." In it James Whitcomb Riley gives his recipe for success in a bit of verse. As nearly as I remember it it ran something like this:

"Just to be good, it is enough,
enough,
Oh, we who find sin's billows wild
and rough,
We learn how more than gold
Were the blameless lives we led of
old
When yet our lips but knew a mother's kiss—
Ah, though we miss all else but
this
To be good is enough.
"It is enough just to be good
To lift our hearts where they're understood
To let the thirst for worldly power
and place
Go unappeased;
To smile back in God's face
With the glad lips our mothers used
to kiss;
Ah, though we miss all else but this
To be good is enough."

That verse, of course, has none of the philosophy of the survival of the fittest in it. It is a philosophy of peace, and, I sometimes fear, one of mediocrity.

SO much that is fine in the world has come through the achievements of ruthless ambition which "has o'er leaped itself and in some cases, fallen on the other side," such as sky-scrapers, railroads, automobiles, in their fine perfection, and thousands of other things, that my philosophy sometimes wavers and I feel very sorry that I have not been capable or worthy of carrying "the daggers." In the midst of my musing, however, I remember the truly great of the earth—Abraham, Jesus, against whose "purpose" the shafts of the greatest of all empires broke, Martin Luther, who dared do all that

any man dared do, George Washington, whose firm purpose could not be swerved by bribery, hardship, and ingratitude, Joseph Smith, who could go "like a lamb to the slaughter" for an idea—and then I know that the greatest achievements are not to be found in steel and stone. That picture Caruth gives us is best:

"A picket frozen on duty,
A mother starved for her brood,
Socrates drinking the hemlock,
And Jesus on the rood;
And millions, burdened and weary
The long hard pathway plod—
Some call it consecration (firmness of purpose)
And others call it God."

And so, here I am well down the sunset way, a creature who has been molded by circumstance, largely. I might have been more "the captain of my soul" than I have been—who is there who mightn't—but happy if I have served a few and made a few rejoice. * * *

There seems to be no logical way of closing this "confession," but since it is as long as it should be I must inscribe here two of the greatest words of fate—

THE END

Thoughts

By Elsie E. Barrett

Thoughts seem such little subtle things
Just floating through the brain;
Sometimes while passing, with faint stings,
They weave a clanking chain.
Sometimese so light, so sweet and wise,
They gently wing us to the skies.

Sometimes they tear and bruise our souls
While passing to and fro;
They plunge us 'gainst the many shoals
As ceaselessly they flow.
Our bark seems frail to stem Life's tide
When bitter, crushing thoughts preside.

Regretful Thoughts! Their bitterness
Vitality consumes;
While sunshine thoughts, with soft caress,
Shed round us sweet perfume.
It matters not, success or strife
Thoughts help to make or mar each life.

Aunt Cheer's "White Elephant" Party

By Elsie Chamberlain Carroll

AS I looked up from the patch I was putting on Junior's coveralls, I saw Aun Cheer coming briskly up the walk. She had been gone all summer and I suddenly realized how much we needed her. Instantly my worries over the tonsil operation Dr. Rayner said Millie needed and the shabbiness of Fred's overcoat and even the over-due taxes slipped from my mind in anticipation of a visit with Aunt Cheer who had made her personality the reflection of her name.

I opened the door as she came panting up the steps.

"It's so good to have you back," I said leading her into the living room and taking her little old-fashioned lace bonnet and black plush cape.

"Well, it's good to be back," she said settling herself in the rocker I had pushed near the fire. "I'm not going to ask how you are, Kate. I'm sick and tired of hearing about the depression and all the calamities that have happened to everybody since I left last spring. I'm surprised at the lack of backbone this town seems to have. Hard times! My sakes alive, Kate, folks living now don't know the A. B. C's of hard times. The idea of letting a few bank failures and the loss of a few jobs and cuts in wages make folks afraid to live—afraid to get married, to have babies, afraid even to die. Why, there didn't used to be any banks in Chester, and wages consisted of a share in farm products or a few head of sheep or cattle—and we were happy in those days."

I sat down and took up my patching again, wondering how people had ever been able to live without money to buy things they had to have.

"Afraid to live," Aunt Cheer repeated her own words, "that's it exactly. And afraid to die. I just came from Hannah Warner's. You know how she's been praying to die for years—ever since George went and her rheumatism got bad. Well it seems that the money she had put away for her funeral was in the South End bank and now she's worrying about dying and not having as nice a funeral as Nancy Edwards had. You know how Hannah and Nancy were always trying to outdo each other in the whiteness of their washings, the richness of their plum puddings and the number of ruffles on their petticoats."

Aunt Cheer sniffed disgustedly and reached for her little velvet bag in which she always carried her knitting. Fads in hand work had come and gone in Aunt Cheer's day—from netting to tatting; from tatting to crocheting and so on. But Aunt Cheer had remained true to her ball of grey yarn and four steel needles. "There's always someone glad of a pair of nice wool socks," she would say, "even if they're not in fashion."

"Before I went to Hannah's," the old lady went on, "I called in at Ella Drake's. She's so down in the dumps that you'd think she'd lost Jim or one of the children. And all in the world that's the matter is that she's going to have another baby. She's worrying because they can't afford for her to go to the maternity home or have a registered nurse. * * * 'Land sakes, Ella,' I told her, 'when you was born your ma didn't even have a private bed room to go to. Her bed was right out in the front room which happened to be the kitchen and dining room and bath

and pantry as well. And I was the mid-wife and your pa helped with the nursing. And all the layette she had was a few little clothes she'd made out of a couple of sheets and some flour sacks. But sakes alive, Ella,' I told her, 'she was tickled to death when she knew you were coming, and she kept you as sweet and clean as any baby you ever had, with all your fancy flummadiddles.' "

I knew how discouraged Ella had been the last few months and was glad Aunt Cheer had been to see her.

"Then after I left Ella's," the old lady went on, "I went in to see Lucy Peters and found her Grace who used to be so bright and sunny moping around like a funeral because she and Ken Ray are afraid to get married this fall as they had planned. She said Ken has lost his job so now they'll have to wait. Well, I told her she needs some of her Grandma Peters' spirit. You've heard the story I guess about how Sam Peters used to freight in the early days and how when he and Mary were engaged and planned to get married after he'd made one more freighting trip, some Indians stole his mules on that very trip and he came home discouraged and went up to see Mary and tell her they'd have to call the wedding off. 'We can't get married, Mary,' he told her. 'The Indians stole my mules and I had to hire someone else to bring my load in.'

" 'Do you know what your Grandma Peters did then?' I asked Grace. 'Well, she went up to your Grandpa and put her arms around him and said, 'Why, Sam it wasn't your mules I wanted to marry.' And they were married the very next day and lived for two years in a dug-out. That's where Grace's Pa was born, and I told her I have yet to see a happier young couple than her Grandpa and Grandma were."

Aunt Cheer rocked back and forth for a few moments in silence, her shining needles clicking off the stitches on the grey sock. Presently she put her knitting down on her narrow lap and looked at me.

"Kate," she said earnestly, "the reason folks are afraid to live, as I was saying a few minutes ago, is that they've got so they think too much about *things,* and about having just the same kind of things that everybody else has. It's like I read somewhere, we spend our lives living in quotation marks. We're afraid to be our natural selves and enjoy the things that really count in living a simple, wholesome life. Maybe it takes something like a depression to bring us back to our senses once in a while and show us real values. Money isn't essential to happiness as most folks have got to thinking it is." She took up her knitting again.

I protested that money seemed to be essential for a lot of things, and I held up Junior's be-patched coveralls and I mentioned Fred's four-year-old overcoat and Millie's needed operation.

For a few seconds Aunt Cheer's needles clicked furiously. Then she suddenly reached for her ball and thrust her needles into it and slipped it inside the old velvet bag.

"Kate," she said with a little tremor of excitiment in her voice, "I can see I've got to take a hand in this depression business and show the folks of this town something about the simple life. We all need a little fun. I'm going home and plan a party."

IT wasn't many days before people for the first time in months were talking over back fences and at street corners about something beside the depression.

"What's Aunt Cheer up to now?"

Minnie Fletcher asked me one morning when she came to bring back a bowl of sugar she had borrowed. "She had all the boy scouts in town out to her place this morning and they're taking notes to everybody in town. Here's one Teddy was to bring over to you but I told him I'd bring it."

The note was on brown paper and said:

"Dear Fred and Kate,

"Have you a 'white elephant' you'd like to get rid of? I mean something you don't need anymore, like those glass cases, Kate, you used to use in your millinery store, or one of those five steers you weren't able to sell last spring, Fred. Bring your white elephant, or a description of it, to the white elephant party to be given in the town hall next Friday afternoon. Maybe the children have some little white elephants too—books or toys they have out-grown or become tired of.

"I'm counting on you,

"Aunt Cheer."

WE had grown so used through the years of doing whatever Aunt Cheer suggested that everyone in town fell into line now. Fred said he'd be darned glad to have one less steer to feed and I had certainly wished for years that I could get rid of those glass cases that were cluttering up the attic, without downright destroying them. The children were excited over being invited to a "big folks'" party and began to hunt up books and toys.

Minnie Fletcher was asked to send her baby carriage and crib that had been stowed away since little Benny died. At first she felt that she couldn't do it, but finally decided that keeping them to brood over wasn't doing anybody any good; and she fixed up little Benny's clothes and toys to send along too.

Lucy Peters was asked to bring the phonograph she hadn't used since they'd got their radio. Maude Barrows was asked if she wouldn't like to give a few hours of the leisure time she didn't know what to do with, to help out with the kindergarten that was abount to be discontinued. Ella Drake was asked if the room over her wash house wasn't a white elephant she'd like to fix up for old man Potter and his little grandson to live in until spring and Dr. Raynor was invited to contribute a few white elephants in the form of operations, he now had plenty of time for. Tony Damigo was reminded that he might have some time for shoe-mending he'd like to offer and Paul Black that perhaps he'd like to dispose of some of the huge wood pile he'd hauled hoping to sell it to the laundry that had closed down.

Aunt Cheer didn't miss anyone. Everyone was invited to the party and everyone was asked to bring a tangible or intangible "white elephant" to exchange for the elephant of some one else.

The pall of inaction and gloom which had hovered over the community for months was miraculously lifted. Everybody was laughing and talking about Aunt Cheer's party.

A second note brought around by the scouts asked each family to contribute something for the community picnic to be a part of the party.

EARLY Friday morning the white elephants began to arrive at the town hall. By noon the rooms leading off from the assembly room were overflowing with furniture, clothing, bedding, food. Outside were boxes of chickens, bales of hay, lumber, shingles,—even a wagon and a span of horses. Besides these Aunt Cheer held a great sheaf of notes describing white elephants in the form of music lessons, false teeth, lodgings, baby-tending, laundry work.

By four o'clock the hall was filled with a laughing, joking throng of people. As Fred and the children and I were going to the party we

saw Grace Peters and Ken Ray coming out of the Peters' gate. Grace called to us to wait.

"Ken and I are going to be married next week," she said. "We want you to come to the wedding. Mother is fixing up the two back bedrooms for us and we're going to be awfully cozy. I think it will be more fun than in the Randall apartments we used to talk about."

When we reached the hall we found a happy hub-bub. There was no trace of the gloom we had grown accustomed to during the last year.

When Aunt Cheer mounted the steps to the stage we all became quiet.

"Well folks," she began, "I guess it's time to begin our party. I believe we've all had a good time getting ready for it. I haven't heard anyone mention the depression for nearly a week. If we've got rid of that old bug-a-boo for that long, why can't we keep him away permanently?

"Now if you'll all sit down and be comfortable we'll see what we can do about exchanging our white elephants."

The first thing she offered for exchange was an old rocking chair Clair Beebee's grandpa had made when he first came to the Valley. Mamie Lovelace, whose Aunt in the city is crazy about old relics, offered ten days' sewing—making old or new clothes—for it, and Clair with all that brood she can hardly keep dressed, was as pleased as she could be. When Dr. Rankin's order for a set of false teeth was read, old Pap Ipson offered his over-supply of apples and potatoes. Minnie Fletcher's cradle and baby buggy and Benny's little clothes went to the Taggert's twins exchanged for so many hours of snow-shovelling and ash-hauling by the twins' father.

I had no idea anyone would want my old glass millinery cases, but John Haddock, the president of the school board said the High School needed them for the domestic art department and he offered a thirty dollar warrant—good for taxes. One of the tonsil operations offered by Dr. Raynor was taken by Sally Parks in exchange for a bushel of rare bulbs from her garden that always takes the first prize at the annual flower shows, and we got the other operation for Millie for a quarter of the steer Fred couldn't afford to feed.

One after another amid shouts of merriment, the white elephants exchanged owners. The children's exchange was conducted in one of the anterooms and produced as much happiness as a real Christmas morning.

"The final offerings," Aunt Cheer explained when everything else was disposed of, "are not really white elephants; maybe they're pink ones," she added with a little chuckle. "They'll at least help us to keep the depression in the background. They are some splendid entertainments to be given at various times during the winter: a play by the dramatic art department of the high school, a concert by the church choir, a carnival dance by the men's clubs and a community dinner by the ladies' clubs, and a jamboree by the boy scouts.

"Now there is just one more before we enjoy the picnic part of our party. It is a plan for an exchange of books and magazines. I've appointed myself circulating manager and I'll call on all of you to co-operate so we can all enjoy the books and magazines our friends have as well as our own. You'll hear more about this later. Thanks for coming to my party and making it a success. I hope it has helped to show you that money isn't such an important thing as we have imagined, and that sometimes if we

lose one job we can make others for ourselves. If we can do these things we'll force this old man depression from our midst and the first thing we know Prosperity will come rushing around the corner."

Go to the Polls! Vote!

AS Utah will not vote upon the liquor question until the general election in November, the Relief Society women of this State have been enthusiastically working to retain the fine National and State laws against liquor. This has been through circulation of educational material and by petitions.

As we go to press our hearts are warmed by the response of the people to the petitions which have been circulated in the interest of the "Dry" cause.

The conscience of the people is challenged, and must not be stilled. The crisis is here. Relief Society women cannot do a finer service to humanity than to continue this fight in the cause of righteousness. The educational campaign must continue. If people could only get the facts, and know the truth, there would be no cause to fear for the outcome. A really enlightened public sentiment would undoubtedly express itself in holding fast to the Eighteenth Amendment and the fine protective liquor laws which are a part of our State Constitution.

The opportunity will present itself on November 7th, for us to strike a real blow in protest against the return of the saloon, and all the vice which accompanies the infamous liquor traffic.

See to it that the signers of the petition, and all others interested in good government, vote against the ratification of the proposed Twenty-first Amendment to the Constitution of the United States, which constitutes a repeal of the Eighteenth Amendment, and also against any change in our own State laws against liquor control.

Go to the polls and vote for the twenty-one "Dry" candidates. They are all patriotic citizens, earnestly working for the good of the nation, and they are the friends of youth.

Montpelier Relief Cabin

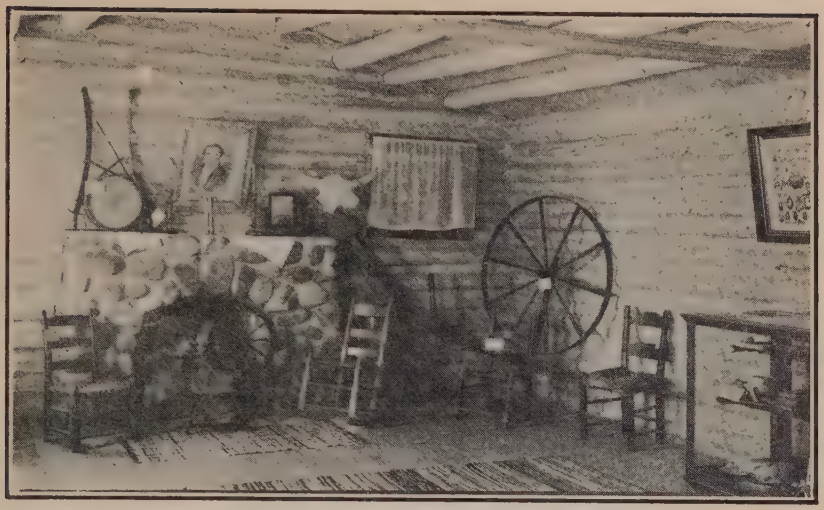
By Harriet Merrill

THIRTEEN years ago on July 30th, 1920, Mrs. O. H. Groo and Mrs. Ashley, mother of Dr. G. F. Ashley, decided to collect relics of the Pioneers of Utah, and the first settlers of Montpelier and Bear Lake County.

They met with the City Council and asked for a room in the City Hall in which to store them and were cheerfully given a nice room on the second floor, then commenced the advertising and solicitation of relics, and a start was soon accumulated and exhibited in the Pavilion at the first County Fair held in Montpelier. This gave the ladies who sponsored the movement an excellent opportunity to show the people of the county what they were doing and it created a great deal of interest in the work. When the Daughters of the Pioneers were organized in 1927, the relics were turned over to them and Mrs. Groo was appointed custodian.

In 1932 the Daughters decided to erect a log cabin for a relic room. The City Council kindly gave us a beautiful building spot, the Forest Supervisor gave us permission to get the logs, men furnished their teams and hauled the logs for us. All the work except the carpentry was done by donation. The carpenter took milk, butter, eggs, chickens and small fruits for his pay. The Daughters had food sales, candy sales and parties to raise means. The merchants and business men donated liberally. The building was completed in three months.

There are many valuable relics. One being a piece of cloth woven in England in 1798 and brought across the plains by one of the early pioneers, also a black silk hood worn by Sally Barker Dunn, who walked across the plains in 1852; a sword that belonged to the Prophet Joseph Smith, who gave it to a very dear friend, a Mr. Wilson, and whose children have donated it to our relic room; a woven raw-hide bottom chair that belonged to Mrs. Groo's grandfather, Phineas Richards, who brought it across the plains with an ox team company in 1848; a piece of wooden water pipe laid in the City of Philadelphia in 1790 and present-



ed by Bishop Henry H. Hoff in 1929, also an organ, which was one of the first in Montpelier, and brought to Utah in 1866. It was donated by Mrs. Margaret H. Phelps, whose father gave it to her on her sixteenth birthday. She is now 83 years of age. There are candle moulds, old books, spinning wheels, ox-yoke, pictures, and an old clock which was brought from Switzerland by one of the converts in 1879. Together with many other interesting relics too numerous to mention.

Writing Upon Walls

By Lucy Goodrich Lind

In each heart is an inborn desire
To leave footprints, time will not efface,
Hence the pictographs carved on canyon cliffs
By a savage Indian race.

But on walls of worth and beauty
Some pictures do naught but deface
For some, misguided, follow wrong
Just to be known, in life's race.

Some write but where need is, for right's sake:
Thus in type that the world will ken
Their names are through kindness engraven
On the hearts of their fellowmen.

A New Philosophy of Life

By Fred Wimmer Bennion

HISTORY flows like a river. The current swirls and eddies through the centuries; pauses from time to time through long stretches of a wide and placid stream, seemingly content with its destiny, just before it enters the rapids, roaring tumultuously and inevitably through the cataract below. And then, no matter how rough, and destructive the tortuous channels may have been, the stream again moves smoothly along when it reaches the floor of the open plain.

From the rough, narrow, dark, defiles of the Civil War sixties, the American stream of history emerged to pursue its course of peaceful contentment. For more than half a century, except for minor disturbances, the beautiful, peaceful river flowed on, unconscious of the impending dangers ahead. Suddenly the World War plunged it into an annihilating abyss. So erosive was the action that when the precipitous dash of the waters was checked, they were muddy, and murky, and dark.

History has not repeated itself, for while the stream flows on, it fails, as in former periods to clear and settle. Nor will it settle until a new philosophy of life is developed. Laws, mandates or treaties, kings, dictators or presidents cannot bring peace, order and economic sufficiency without a changed attitude of the individual based on a different philosophy of life. That philosophy must provide for changed attitudes of the individual toward himself, toward his community and his country, and toward the whole world.

FIRST: The new philosophy must change our personal sense of values. It must intensify our appreciation for the beautiful things in life rather than the material.

Markets and banks have failed but nothing else has failed us. Prices have gone down but not one acre has lost its fertility, and all the electrons, protons, and other waves keep on working in their accustomed ways.

The depression has come and people have lost money but an invoice will discover that we are still rich. All our capacity for the enjoyment of life is still intact. Our hundred thousand dollar eyes are just as good as ever. Every magnificent landscape and gorgeous sunset is ours if we want it. Ten thousand dollar scenes and views of majestic mountains, beautiful canyons and streams are added to our collection almost every week. A hundred thousand dollar sense of hearing is still unimpaired and by it we become heirs to a world of beauty and inspiration.

The depression has not lowered the value of a single friendship. Our fellow students and neighbors greet us in the same cordial way, instructors still believe we are going to amount to something in life, and parents maintain their undying confidence in us.

My faith in the goodness of the universe is unimpaired, for by that faith, I am emboldened to face defeat and despair. The prayers of my childhood and the faith in God that is instilled in me remain a devout treasure no depression can touch.

No man becomes great by becoming rich. Neither does a man find enduring satisfaction in life by merely owning something—only by becoming something. The most de-

grading poverty is that which results from killing the spirit that the body may be served.

The last few months have been for many men a thrilling spiritual adventure through which they have discovered their real wealth. Bereft of dividends and profits, they are discovering the sustaining powers of a strong religious faith, the abiding values of courage, honor, and charity.

A financial crisis can wipe out profits and bring business to a standstill, but character is beyond its reach. It can rob us of all we have, but it cannot affect what we are. This must be the new philosophy that will change the attitude of the individual toward himself.

SECONDLY; the new philosophy must go further and change the individual's attitude toward his community and his country. No man lives in a community without having a responsibility for being there.

A community is solvent when the majority of the people put as much into it as they take out of it. The community or the nation, depends for its success, upon its ability to produce citizens who will think not simply of individual progress and selfish gain, but also of the good of the group. Community spirit is merely pooling the surplus, which individual citizens have beyond private desires, and which they can contribute unselfishly to the good of the group. Spirit is to a community what cement is to concrete. It is the power that takes the individual particles of stone, and gravel and sand and binds them into permanent relationship. It makes the foundation upon which to build community progress.

You and I know of citizens who come into the community to bleed it for all it is worth. You have seen the man who is willing to lower the confidence of a nation in its governmental institutions by creating graft and bribery if he can enrich himself. Such a person is a parasite. He is drawing out regardless of what he contributes. Such are the people who wreck the world.

If we are to change the order of things in our communities and nation we must fling back into public life men who think in terms of the group and the nation rather than of self, or class, or section. Men in businesses run solely for private gain, must shake off their indifference to national affairs and be made to feel the sense of community responsibility.

Far worse than indifference to national affairs, on the part of the individual, has been his active alliance with well organized class or sectional minorities existing solely to promote their own political interest. The clashing character of state and sectional interests served by Congressmen who have been moved by desire for political survival has been the fundamental cause for many legislative monstrosities. No matter how good the original bill or how much needed in the interests of national welfare, it rarely gets by except in the gravest emergency without being modified, compromised, diluted, twisted, distorted, and tortured out of all reasonable shape.

Progress comes when men of broad vision and willingness to serve the public good, think their way through, undaunted by political pull, unswerved by private or sectional or class gain.

We are living in a day when the instruments of propaganda are being developed as never before, by people, by radio, and by press. Every day newspapers broadcast calumnies against opponents. Such invectives find their way into our hearts, and

there harden into solid walls, the frail partitions that at first separated differing points of view. The walls are built ever higher and ever more soundproof until no one sees or hears the other man again. When individuals or groups have some purpose they want to serve, they have an opportunity to fling it at the community en masse. We produce things en masse in the United States and we tend to think en masse, to follow somebody and too often the person who raises his voice is the person who has a private end to gain.

The men who made our country, who created our liberty, and who brought our constitution out of chaos, were not men who simply thought about it. They stood up as the signers of the constitution recognizing it might mean the loss of every cent they had and possibly of their lives. This is the kind of community and national attitude the new philosophy demands.

THIRD: The new philosophy must also embrace a more tolerant and less selfish attitude toward the world at large. For a century America, physically isolated from the Old World, heeded the advice of Washington to exercise the greatest prudence in foreign entanglements. But the international barriers of oceans, mountain ranges, and streams once almost insumountable, have gradually disappeared only to be replaced by formidable barriers of misunderstanding, prejudices, selfishness and jealousy.

Before 1914 the average American knew little and cared less about European affairs. The issues on which the War was begun were rather obscure. When President Wilson, in 1917, led a bewildered nation into war, a new international attitude was created. The intense patriotic appeal to make the world safe for democracy and the mingling millions of men of many nations in one common cause fired the imagination, and America passed into an emotional stage of international attitude.

In sympathy for suffering allies, wealth and man power were mobilized. Having helped win the war we assumed leadership in the reorganization of Europe, and then, good money was thrown after bad in an attempt to bring about an economic reconstruction that would enable Europe to pay her debts to us.

NOW today, with foreign trade destroyed and financial disaster about us, with France repudiating her obligations and other European nations unable to pay, the attitude of the American people is becoming dangerously resentful and vindicative. Many would like to turn back the river of history. But that is impossible! Whether we like it or not, the world has become dependent on friendly international relations. Such relations cannot be brought about by mere scrapping of battleships and implements of war; there must be a mental disarmament resulting from a new international philosophy.

The first factor is an understanding by one people of others. Until some progress is made in this direction, other efforts must fail. An enterprise is more than bricks and mortar, and machinery. Its vitality is the kind of spirit that moves it. A nation is more than fields, factories, and mines. Its group reactions are determined by the spirit and mentality of its citizens and if we are to understand the peoples of other nations we must understand the spirit that moves within them—that living intangible spirit, the self-starter of national activities.

IMPROVING and changing our philosophy of life is slow, labori-

ous and difficult. There must be a long process of instruction, of information, and of gradual effect of example in bringing about better conditions of thought. The task of developing a new philosophy that will change man's attitude toward himself through a new personal evaluation of life; toward his community and his country through a complete sense of individual responsibility; and toward the world at large by a more genuine realization of the social and economic interdependence of nations is not insurmountable nor is it a mere idealistic dream. President Franklin D. Roosevelt in his inaugural address sounded a challenge for a new philosophy when he said: "Happiness lies not in the mere possession of money; it lies in the joy of achievement, in the thrill of creative effort. The joy and moral stimulation of work must no longer be forgotten in the mad chase for evanescent profits. These dark days will be worth all they cost us if they teach us that our true destiny is not to be ministered unto, but to minister to ourselves and to our fellow men.

Your Home Beautiful

By Mabel Margaret Luke

VIII. Renovating and Painting Furniture

WHILE most of us are more or less interested in new furniture and how to choose it, there are perhaps only a few that will be buying an entirely new outfit for their homes, or even a piece or two, especially in these times of depression. The real problem, then, is what to do with the furniture we already have to make it more harmonious with the new scheme, or more lovely in appearance. Every home has a few pieces of furniture that do not seem to fit, the cast-offs in attic or store room. Then there are the "hand-me-downs" from mother or grandmother—perhaps real antiques, but more often just misfits, some relics from the "Black Walnut Age," or the period of "Golden Oak" or, more recently, Mission furniture, not either appropriate or desirable as they are, but too good to discard.

When we compare our own accumulation of furniture with that seen in model homes and in magazines we are often discouraged, but there is truly an enormous satisfaction in redecorating a room with such furniture. You'll be amazed at what you can do if you really make an effort.

In considering the question of rejuvenation the first thought is usually painting, and, if your budget will not permit of the purchase of new furniture, the paint brush will often provide another royal road to home beautification.

Painted furniture is a valuable asset in decoration. It is the oldest of all known furniture, dating back even to the days of the Pharaohs in Egypt and to the Early Greek and Pompeiian civilizations. Beautiful painted and polychromed pieces of those early periods can be seen in our museums today. Down through the centuries every great art period has left to us lovely painted pieces that furnish inspiration for present-day designers. Among such pieces we find Italian, French and German

chests, the delightful furniture of the 18th Century, including that of Chippendale, Sheraton, and Hepplewhite in England, the lovely green and gold or ivory and gold furniture of Louis XV and Louis XVI in France, and the charming Venetian furniture, which with its exquisite colorings and designs of strange birds, flowers and landscapes reflected the spirit of that people. And from China came the inspiration of lacquered furniture, some of which has never been surpassed in decorative charm. From all countries there comes painted and decorated Peasant furniture which may be very successfully imitated in our own homes. Such furniture is Dutch Peasant, Italian Abruzzi, French Normandy, German Biedermeier, and Early American furniture including such pieces as Windsor, Hitchcock and ladderback chairs, and Hadley and Pennsylvania chests.

When one realizes the importance painted furniture has played in interior decoration for centuries one is more ready to give it the care and place it deserves in our homes, rather than feel that painting furniture is an evil resorted to only when necessary. In the modern home painted furniture should receive a hearty welcome as it offers the homemaker not only an opportunity to reclaim old pieces, but to carry out her own color ideas in the decoration of her home. Because it thus combines beauty and practicality it should be used to a greater extent. If painting is done correctly it can be distinctive and charming.

THE first step to take is to analyze carefully the piece of furniture to be painted or remodeled, its lines, the wood of which it is made, and its ornamentation. Paint cannot cover up bad lines or unfortunate design. It is simply a pleasing way of attaining variety in furniture. Simple lines and few decorations are the most desirable, so remove all superfluous hardware, too ornate carvings, glued-on decorations, elaborate supports, expressionless curved bracketing, and the old finish. You are then ready to begin. Choose an undisturbed spot free from dust, wear old clothes and have plenty of materials at hand with which to work, rags, papers, sandpaper, scrapers, turpentine, rubbing felt, etc. Use a reliable brand of paint and a good brush. It is never good business to put on cheap paint as it will not only not last as long, but the cost of refinishing on such a surface is higher. Be sure to use the product for what it is intended. Skimping is false economy, use the number of coats needed or specified.

Before starting to paint be sure the surface is clean. On old furniture it is best to wash it with a solution of washing soda to take off any grease and dirt. Then be sure it is thoroughly dry before painting. Remove the old surface if it is peeled, cracked or otherwise in bad condition. If paint remover is used to take off the old finish be sure it is all removed (with alcohol or benzine) before painting or it will eat through the fresh coat. Wax may be removed with gasoline and steel wool. Sandpaper thoroughly, and fill holes with putty or wood filler. Remember a smooth foundation is necessary for a successful finish. This preparatory work is not very interesting and is often slighted, but is necessary for the desired result. Follow directions on cans carefully. Let each coat dry thoroughly before putting on the next. A good brush is economy and insures a better job, but it must be cleaned after using and hung up to keep the bristles

straight. A large surface such as a headboard of a bed, or front of a dresser drawer should be in a horizontal position while being painted to prevent runs and sags. Set small articles on a table or stand to prevent stooping.

WHEN the surface has been prepared there are a number of finishes you can use. Lacquer is very satisfactory as it has a tough durable surface, beautiful soft luster, not apt to crack or mar, stands extremes in temperature and is easily cleaned. It is easiest applied with a spray, especially on wicker furniture, although a brush will do if you have a good deal of patience. Keep the brush full and brush quickly with long, straight strokes, making laps quickly. Don't brush back. A second coat must be applied rapidly before it softens the first coat. Before applying lacquer on new wood it is desirable to seal with a coat of thin shellac.

For an enamel finish the following, although apparently a lot of trouble and an involved proceeding, is a fool-proof method and will give your articles that satiny sheen so much sought after, but seldom achieved in "home-made" painting. Apply a first coat of flat paint of the desired shade (always with the grain of the wood). Dry 48 hours, paint with a very light coat of boiled linseed oil and sand lightly with No. 00 sandpaper. Dust and dry. For the second and following coats this formula is good: Mix 50% flat paint and 40% enamel of the desired shade, 7% varnish and 3% Japan dryer. Strain. Apply three to five coats. The early painters of fine furniture often used as many as six or eight coats, each rubbed down with pumice stone until it seemed a part of the wood. Each coat should dry 48 hours and be smoothed with a coat of linseed oil, and a paste of pulverized rottenstone and oil on felt. If decorations are desired they are put on after the last coat and given a coat of shellac. Treat with linseed oil and rottenstone as before. Dust, give a good coat of spar varnish, dry for three or four days and finally smooth with rottenstone and oil.

A few other suggestions for finishing might be given. Batiking furniture is very lovely. The design is painted on with wax and the whole article dyed, the wax removed and the design left in the natural finish. An antique finish is secured by applying a semi-transparent color, darker than the ground color, such as raw or burnt umber. After the final coat is dry this is applied and wiped away except in spots where you desire the antiquing. It should be applied sparingly where you wish to give the effect of high lights. Old ivory is secured by mixing ivory paint with raw sienna and burnt umber and a glaze of the same applied and wiped lightly. To obtain an eggshell finish pour paraffin oil on the furniture, sprinkle with powdered pumice, and rub well until the desired finish is obtained, then clean away all traces of pumice and oil. To get a weathered silver finish apply a coat of gray stain, when dry, rub over the surface with a rag and a small amount of white paint. A beautiful ebony finish may be obtained by applying first a coat of vermillion flat paint, a coat of black mixed with Chinese blue, and finally a coat of rubbing varnish.

DECORATIONS, such as transfers, Decalcomania, and stencils may be used, but with good taste and judgment. They should be selected with care, so that they have some meaning and properly fill the spaces in which they are placed. Do

not have them repeat each other in a dull and monotonous manner. A more charming effect can be obtained by not putting transfers on all the painted articles in a room; it will lend variety and not look so much like a set if only a few are used. That is, in a bedroom, the chairs and small tables might be left without applied design, while the chest and bed are decorated. Striping, if well done provides effective decoration, also shading of colors. Avoid a spotty look in handling these decorations, not only on the furniture, but on door panels, etc. Too few are much better than too many.

DO not be afraid of color in furniture. Color was used to beautify the surroundings in the early civilizations with delightful results. Of course, except for accents and furniture for porches, breakfast and sunrooms, a more or less neutral color is best for the background, such as ivory, gray-green, Gray-blue, or black, but they can be decorated in all the tints of the rainbow. Charming touches may be added—such as lining drawers and doors with color, for instance a black desk with Chinese Red or Peacock Blue, Ecru with orange, etc. For mixing colors and color harmonies refer to article two.

Often one has an old piece of furniture made of a beautiful wood or with a really fine grain, in excellent condition. It may be covered with several coats of paint, but this may be removed by sanding, or with paint remover and sanding. To finish, shellac may be applied, or shellac and wax, or if you wish to deepen the color or change it, apply stain, which may be secured in gray, brown, green, blue, mahogany and cherry. Give a coat of shellac, dry, then a coat of linseed oil. Smooth with a paste of pulverized rottenstone and linseed oil, applied with felt. Dry and dust. Then apply two or three coats of wax. Wax may also be applied over the dry stain. This will give a rich, subdued luster. Woods especially worthwhile treating in this manner are maple, redwood, walnut, mahogany and pine.

Another finish for all woods in their natural colors is burnt sienna in oil, thinned with turpentine until like thin cream and applied with an oxhair brush. When dry, apply shellac, dry and smooth with paste of oil and pulverized rottenstone. Dry and dust with cloth.

There are now on the market many delightful pieces of unfinished furniture in the "white," which has fine lines and feeling and built on a scale suitable for small homes and apartments. They may be painted, waxed or shellacked to fit any color scheme.

ANYONE handy with a saw and hammer can easily remodel old furniture into new and delightful shapes, or improvise a beautiful piece where there was none before. If the furniture is too high cut it down, if possible. If you have a high bed, the headboard may be sawed down, or it may be removed entirely, and the footboard substituted for the headboard and only a frame at the foot. Supports may be taken off old time dressers and the mirror hung by a cord. A table, washstand, or shelf may be made into a delightful dressing table with a flounce of chintz, taffeta or organdie. A glass may be cut to fit the top, and if desired a bright cretonne tacked under it. The writer once saw an old narrow, drop-leaf table which had been lacquered black, with a line of gold trim. The one leaf was raised against the wall, the other down in

front. It was used as a sideboard, and made a lovely background for a pewter tea set. Another use for such a table might be for serving. A breakfast room might be most attractively furnished with a small table in black enamel with jade trim, the chairs jade with seat pads of black oilcloth. Small benches painted green might also be used. Small shelves or a hanging cupboard to match would complete a very charming room. Rows of pine shelves in the same colors as the furniture can be made interesting with pottery, china or glass.

OFTEN chairs and sofas that are past the stage where they can be remodeled, or have lines that are irredeemable may be slip-covered with some colorful material, and are quite satisfactory. This subject will be treated more fully next month under decorative textiles.

Mission furniture may be made to fit in with the modern decoration if painted and treated with a few strong decorations and upholstered in a bold pattern or stripes.

The serviceability and suitability of wicker, reed and bamboo furniture to nearly every type of room and decoration but the most formal cannot be emphasized too much. It may be left natural, or stained or painted, and upholstered with cretonne or striped linen will prove really fine. Wicker can be interspersed with mahogany or walnut furniture in informal rooms.

PAINTED furniture possesses the qualities of freshness, gayety and cleanliness. It has a lighter weight effect than furniture of natural wood, and this fact must be taken into consideration in balancing a room. While it will add color and charm to a room, if used with discretion, there are few rooms where it can be used entirely. The best effect is secured where one or two pieces are used for emphasis. Nothing else will give the exact charm an occasional piece of good painted furniture adds to a room otherwise furnished in dark woods, achieving harmony by contrast.

Rooms that can be furnished suitably with painted furniture alone are bedrooms, boudoirs, nurseries, bathrooms, kitchens, breakfast rooms and sun porches. But even here it is not often desirable to keep to one color and one decoration, or one type of furniture in the room. For example, a bedroom might have a bed and chest of blue enamel, with stripes of cream, the chairs could be of cream, with or without blue decoration, and the dressing table have a flounce of peach, blue and yellow. Bedrooms are always lovely in painted furniture because it is clean looking and cheerful. The bedroom might be furnished in mahogany or walnut, with a painted or lacquered chest or cabinet for variety or interest.

In the dining room more care must be used. In informal rooms the chairs and tables might be painted, or gray enamel Louis XVI chairs, for instance, would look well with a Sheraton mahogany table, a cabinet in gray might also be used. To play safe in more formal rooms it is better to keep to natural woods with perhaps a lacquered cabinet for accent. This is excepting the finer pieces of English, Chinese and French painted furniture.

In the nursery, painted furniture is eminently suitable. It should be decorated and furnished to suit the age and interest of the children. Clear (not necessarily pure) color should always be used in children's rooms for they love color and do not

understand so well the more subtle tones. The transfer designs or decorations might be pictures of storybook people, fairy tales or Mother Goose, or other designs familiar to child life. Such pictures may often be cut from illustrations in magazines, pasted on the walls or furniture and shellaked over. They may then be changed as the interest of the child changes. Every child deserves a room of his own, and he should have a share in its furnishings and decoration. His ideas should be used, if possible, and included in the discussion. He should know and understand the "whys" of any decision. Nothing will give him a better start in life, in love of home, correct principles and the ability to shoulder responsibility than a place he can call his own—his private world to which he may retreat for solitude, in which he may be himself. If he can't have a room by himself, at least he should have a corner or nook in a room that is his own.

On the porch, in the sun-room or out-door living room painted furniture also finds its natural place. Windsor chairs, wicker and metal furniture are especially good. Such furniture must be weatherproof, strong enough to resist the wind, yet light enough to be moved if desired, comfortable and look nice always. Painted furniture meets these requirements. It may be painted in brilliant colors, sufficiently vigorous for out-of-doors, in a setting of trees and flowers, yet harmonious with the exterior of the house. Two coats of lacquer makes a finish impervious to moisture, especially appropriate for porch furnishings. Metal furniture should have a protective undercoat of red lead and iron oxide.

While there are beautiful pieces made especially for outdoor use, it is possible to equip the garden room with castoffs from the house. An iron couch or cot with a comfortable mattress and cushions, with a waterproof covering provides for a moment of relaxation. A few chairs, a small table or two, some hanging baskets and potted plants make satisfactory furnishings for a sun room. A dining table here is not amiss. Breakfast in the cheery atmosphere of a sunporch will give you a better start for the day. Get the habit of eating "under the sky."

There is really no end to the possibilities of old furniture. Never discard it unless it is in bad condition or of hopelessly bad design. It may be that it will furnish that needed touch to give the desired result in the bedroom, or fill an empty spot in the living room. An old chair, a relic of the reign of horsehair, may become "father's favorite" when recovered in a bold printed linen and set in a cosy place by the hearth.

Next Month: Slip Covers and Decorative Textiles.

NOW," said a good book unto me
—"Open my pages and you shall see
Jewels of wisdom and treasures fine,
Gold and silver in every line,
And you may claim them if you but will
Open my pages and take your fill."
—*Edgar A. Guest.*

Priesthood and Womanhood

By Leah D. Widtsoe

THE question is often asked "What interest has Priesthood to the women of this Church?" Two mission incidents make the discussion of this subject seem timely.

Incident Number One occurred in May, 1929, when a large celebration was held in Leipzig, Germany, to honor the one hundredth anniversary of the restoration of the Aaronic Priesthood. Members of the Church from all parts of the mission were present, as well as mission authorities and some distinguished American guests. After a most impressive program one of the visiting women turned to me and asked, "What is the meaning of Priesthood to a member of your Church?"

I explained briefly that it is the delegated authority of our Father in Heaven restored to men one hundred years ago by Heavenly Beings so that men may act in His name in any official Church capacity.

"Do your women hold that Priesthood, so-called?"

I explained that women do not directly hold that power nor exercise its authority but that through father or husband they share in its blessings and gifts. Indeed, the highest, sacred ceremonies in the Temple, or House of the Lord, are participated in by man and woman, side by side, and may not be taken by either one alone.

"But as an individual woman, or independent unit, woman has no part in exercising that delegated authority?"

"No, she has not."

"Then, why are you women here today celebrating the restoration to man alone of a Higher Power, as you consider it?"

Then was given an explanation, the gist of which follows later in this discussion.

Incident Number Two happened recently. A group of women had been attending a Relief Society meeting while Theology lesson number five of a current series of lessons, "Authority to Act in the Name of God"—was being given. Amongst the group was an intelligent woman, a non-member of the Church. The lesson was discussed paragraph by paragraph. Finally she remarked, "We have discussed this lesson, I have read it through and it doesn't seem to concern women at all. Why should your women study this subject?" Then she asked some of the questions already quoted in incident number one.

She continued, "I read from the lesson, 'Thus at this early date in the history of the Church the Lord had restored full authority to man to act in His name. . . . It encourages men to do good and shun evil. . . . The Priesthood is intended for every son of God who is prepared to receive it. Accordingly, in the Church of Jesus Christ of Latter-day Saints the Priesthood is widely held by the male laity, as well as by those in official positions. The equality of this practice is immediately apparent, etc.' And the closing paragraph of the lesson reads: 'And this is not all. Every male member in the Church is given some specific duty to perform, especially adapted to his capacity. With a working Priesthood of this nature, far greater efficiency is assured than in churches

where the clergy alone are active. Moreover, the Priesthood of the Church possesses the actual authority to act in the name of God, and therefore its works are recognized of Him.' "

The questioner continued: "Are not women given some specific duty to perform? Or are they a negligible quantity? Woman is not mentioned in any part of the lesson. Are only the 'male laity' able to act for God and therefore is man alone recognized of Him? I would like really to know what the womanhood of your Church has to do with Priesthood?" On numerous other occasions, the above questions, with many others, have been asked by members and friends of the Church.

Some of these pertinent questions concerning this subject follow:

1. "What is Priesthood and how does it function?"

2. "Why should God give His sons a power that is denied His daughters? Should they not be equal in His sight as to status and opportunity to perform the labors of life? Surely a just God has no favorites!"

3. "Are not women as a class just as good and intelligent as men as a class? Then why single out one sex for God's preferment?"

4. "In this day of 'woman's rights' how do your women react to having men only hold the Priesthood? Do you not feel that you are discriminated against by this same Higher Power?"

5. "If a boy of 12 years has this gift bestowed upon him while his sister has not does it not tend to make him grow up with a feeling that he is literally a 'lord of creation' while his sister belongs to 'the common herd'?"

6. "Does not this discrimination make men more arrogant in their attitude toward women? Do they not necessarily feel themselves the superior and dominant sex?"

7. "Does not this difference in religious status take away from men the chivalry and courtesy that make life association so beautiful and satisfying? Indeed, do you not feel that 'Mormon' men are really less courteous and more imbued with the reaction that the 'Priesthood always precedes,' and are not really and truly as naturally polite as are other men?" This question has often been asked by women who are members of the Church as well as by those who are not.

8. In this day of more general study of modern psychology, the next question is natural, and bears somewhat on the other queries. "Does not the fact that women cannot hold the Priesthood tend to give them an 'inferiority complex' and therefore make their inner lives less serene and normal?"

9. "What is the effect on the home life of families following the past hundred years of dominance by men who hold the Priesthood?" This question, in a way, includes all the others.

10. "Does not this power tend to cause a feeling of 'sex-rivalry' in the relationship of men and women of this Church?"

THE answers to the above questions should be understood by the girls and women of the Church for their own peace and progress, as well as to enable them to answer intelligently all interested questioners.

To answer question number one our late Prophet Joseph F. Smith may be quoted, "What is the Priesthood? It is nothing more nor less than the power of God delegated to man by which man can act in the

earth for the salvation of the human family, in the name of the Father and the Son and the Holy Ghost, and act legitimately; not assuming that authority, not borrowing it from generations that are dead and gone, but authority that has been given in this day in which we live by ministering angels and spirits from above, direct from the presence of Almighty God, who have come to the earth in our day and restored the Priesthood to the children of men." It must be understood that the Priesthood is operative for the welfare of the entire human family, not for one class or sex. Men and women share alike in its blessings and resultant joy but for the sake of order and wise government our Heavenly Father delegated the power of presidency in this order to His sons. Therefore man holds the Priesthood and stands before his Maker as the one who is responsible for all official acts in Church capacity for human welfare.

"Is this fair?" one may ask, "Why should not women exercise that power as well as men?" This leads to the answer of question number two: Our Father in Heaven has bestowed upon His daughters a gift of equal importance and power, which gift if exercised in its fulness will so occupy their entire life on earth that they can have no possible longing for that which they do not possess. The "gift" referred to is that of Motherhood—the noblest, most soul-satisfying of all earthly experiences. If this power is exercised righteously, woman has no time nor desire for anything greater, for there is nothing greater on earth. This does not mean that women may not use to the full their special gifts, for they are possessed of human free agency to the same extent as are men. Also, the more they advance and exercise innate qualifications the greater will be their motherhood. However, this power of motherhood is so engrossing that when exercised completely, any added outside demand for time or strength would be a tax and would tend to detract from its great requirements. Woman may claim other activity but motherhood should take precedence in her entire scheme of life. So our Father is entirely just, and does prove His love for His daughters as well as His sons.

A QUESTION may here be asked: "But what of the women who through no fault of their own can never exercise their great gift?" The answer is simple: Motherhood can be exercised as universally and vicariously as can Priesthood. The world needs good mothers more than any other one thing. Because a woman has been denied children of her very own is no reason why her God-given power and gift may not be exercised for the countless neglected children in every community whose mothers are unfit or have been taken from earth. All intelligent worth-while work for social betterment in private life or in organized activity is but an enlarged Motherhood acting for the uplift of mankind. And in this field every would-be Mother could and should be active. When the Mothers of the world train their children from infancy with a "will for peace" and wars cease on earth then may there be enough good men so that most women may exercise directly their own right to Motherhood.

THE next question regarding the intelligence and capability of women as a class is but an enlargement of the others. Does not the training of the human soul for advancement and joy here and hereafter call for the greatest possible powers of mind and heart? Psy-

chologists and students generally admit that the first years of life are crucial in determining what shall be the future of the child physically, mentally, morally and spiritually. That grave responsibility belongs, by gift divine and right of sex, to the women who bear and nurture the whole race. Surely no right thinking woman could crave more responsibility nor greater proof of innate powers than that. Such power entrusted to women proves conclusively that they have been recognized and trusted. Our Father even chose a daughter of Eve to be the earth-Mother and guide of His Only begotten Son, and thus honored womanhood for all time and eternity!

THE fourth question is answered by simply stating that in this day of "woman's rights," the women inside this Church or out, who feel that they must have more than their womanhood demands, are but short-sighted and do not recognize the full scope of their God-given powers. The struggle for woman's rights is righteous in so far as it claims independence of thought and action, civic equality and economic independence for the mothers of men. It is misdirected if it hopes to give woman man's work to do or encourages her to evade her birthright—motherhood. Truly, there is in reality no discrimination between the sexes as to purpose and power only as human beings make it or permit it. Therefore, all must understand that the Priesthood when exercised righteously *unites* men and women, it never separates them—unless either group, by their own acts, cuts off its power.

QUESTION number five, concerning the attitude of youth to this subject, may well be answered by telling a story of the small brother and sister who were competitively discussing their future. The boy stated he could be an engineer when he grew up and drive a huge engine. The girl said she could be a great musician and thrill great audiences with the joy of her art. The boy retorted that he could be President of the United States. For a while the little girl was somewhat silenced for surely here her brother had the better of the argument. Suddenly a bright thought came. "When I grow up I can be a mother and have a baby all my own and nurse it!" That seemed to silence the lad until his bright thought came, "but I can hold the Priesthood!"

Who won? Both of them. Because Father shares with Mother the responsibility and joy of raising the new-born life to useful maturity and motherhood were impossible without a father. So with the Priesthood: man exercises its power but may not partake of its greatest gifts and blessings without the woman by his side. Moreover, the exercise of the Priesthood is for woman's benefit as well as for man's. From childhood both should be made to understand and prepare for the great gifts and powers that await their maturity and should realize that before the great Judge they are equal. However, since man exercises the responsibility of Priesthood his must be the deciding voice. This is but wise and just because man who carries church and family responsibility should actually be the leader. Leadership is necessary in all smooth-running human institutions; in the home it may be joint leadership through love and mutual understanding.

(*To be continued*)

Happy Mothers

By Marba C. Josephson

TO be genuinely happy, mothers must learn how to play with their children. Play activity has its definite purpose, just as work has its end; each helps make the well-rounded social individual. In play the training should be for cooperation and unity. Play should teach good sportsmanship.

Most of us mothers lose out in the play time of our children and thus miss an excellent opportunity to develop family solidarity. Too often we allow our children to think of us only as ogres for work. We have Johnny bring up the coal; we have Mary scour out the basin and tub; we have James do the dusting. But how many times do we call them together and say, "Let's pack a lunch and go gather some wild flowers?"

The world around us is so full of wonder that we should enjoy more of it. Children are so refreshing that we should enjoy more of them. Where there are children there can be no depression, for if we only open our eyes and hearts to them, they will banish any feeling of gloom.

We should take frequent walks with our children. In our Rocky Mountain country, the wild flowers are abundant and beautiful. Help the youngsters make a collection; if possible, naming each flower. This year we experimented by pressing the flowers and then enclosing them in cellophane. I am certain that they will keep much better during the year when eager but careless little fingers turn over the pages. This wildflower gathering may expand from year to year by the study of manuals and by classifying and reclassifying. It's surprising how fascinating this particular activity becomes. Following it as a hobby gives plenty of opportunity for hikes and sun-tans, to say nothing of the chance it affords for gaining of valuable information.

Insect and bird life are worth studying. Try to learn the characteristics of the birds and to recognize their songs. Interest the children in watching them without harming or disturbing them. If little ones learn never to injure birds or other animals an invaluable lesson will be taught. If they will not injure dumb animals, how much more will they hesitate to injure human beings. Then we shall be one step nearer to the time when peace and good fellowship shall abound in the earth.

Don't forget walks during the winter. Outside activity in this season is essential to health as well as to happiness. Dress the children in warm (waterproof, if possible) clothing, and then go out for a good sleigh ride or a snowball fight. Incidentally, watch the roses bloom in your cheeks as well as in your children's.

You will be startled how many things you can see if you will once open your eyes to the life of winter.

DURING the whole year special days should be made much over in the homes. I don't mean that there need be expensive parties. I do mean, however, that something extra should be arranged for the family as an entirety.

Pictures offer great possibilities and are easily available. Magazines and papers are full of them. Begin gathering them together. Whenever you see pictures of Washington, Lincoln, or those pertaining to Christ-

mas, Thanksgiving, Valentine's Day, or any other holiday, cut them out. When you go to the store, ask the owner to give you the cardboard that comes between the layers in his boxes. Then let the older children paste the pictures on these cards and you have the beginning of your collection. Get a box and keep the pictures from year to year and you will be surprised at the rapid growth of your picture library. On the special days, put these prints around. Play a few games and serve some special sweet, such as, peppermint chews or cookies that are homemade.

Birthdays need especially to be celebrated. In these days when so many people talk freely about limiting the size of the families, I can't help wondering how the children feel. My oldest son, seven and a half, asked a neighbor child to come in and play. The boy said, "Mother won't let me. She says you have too many children already." Son turned to me and said, "We haven't too many children, have we, Mother?"

Youngsters must be convinced that they are desired and loved. No day can compare to the child's own birthday for this assurance. If necessary, make less of Christmas (which after all has lost most of its significance through its commercialization) and save for the birthday of each member of the family.

WITH each new child purchase a small notebook and keep a record of his development: his mischief, his cute tricks, his bright sayings, his diseases, his triumphs, his troubles. (This information will be priceless in helping you understand him.) A day or two before the birthday, get out the notebook and re-read all the particular happenings to this particular child. Select those items that will please him and make the rest of the family approve of him. Never tell anything that will embarrass him or make him lose his self-confidence. Retell the little intimate things to show him that you love him and are eagerly watching his development. Make his favorite cake and put candles on it. Be sure to write his name on it. Vegetable coloring costs so little, lasts so long, and gives so much pleasure that every family should have at least two colors always on hand.

Cookie cutters are inexpensive and helpful. In our home we make our parties largely with these cut cookies. Orange or apple chariots have round cookies for wheels; two horses pull them; gingerbread men are the drivers. In addition to the games, plan a program. Even the two-year old responds to the party idea and begins to obtain self-reliance and poise.

We are told that we remember longest the pleasant experiences because we recall them oftenest. We mothers who wish to be honored by our children must be sure we give them enough good times that they won't be able to forget us for an instant. By making use of our happy moments we shall help insure family love and unity.

Gifts

By Susan T. Jennings

If I had choice
Of all the gifts
God gives to womanhood,
To me the gift
Of all transcendent,
Would be my priceless
Motherhood.

Let's Go Places

By Mabel S. Harmer

ALL I want is sociability
Some one to be sociable with me"

may seem at first glance to convey the utmost frivolity, but let's take a second look. Sociability may not be *all* we want, but surely a well balanced social side to one's nature is very desirable.

It is said that we gain something from every person we meet. It follows then that it is to our advantage to contact a consistently large number of the right kind of people.

I believe a valuable part of our religious gatherings comes after the services are over and Mr. and Mrs. Jones stop to exchange a friendly greeting with the Smith's and inquire after Johnny's mumps and whether the party last week was a success.

Some one recently said to a lively young matron, "You and your husband certainly do step out, don't you?" She replied that they did and that they intended to do so for years yet. They figured that old age would be time enough to sit at home by the fireside. For the present they intended to cultivate their friends.

Let me not for a moment infer that home should be neglected for social ties. I trust that no woman after reading this will say, "Ah, I have only been going out three afternoons a week. I shall now go four." There is a happy medium for all things. It is possible for a mother to give her home and family proper care and still have time for outside interests.

Three of the most outstanding women in the church and community today are the mothers of seven, nine and twelve children respectively and all are superior children. It is possible that occasionally one of them has had to sew on a button for himself or be depended upon to wash his own neck clean but apparently there has been little suffering from so doing.

I know a woman who at the sacrifice of much time and pleasure keeps an immaculate house. It is a thing of beauty. That it will be a joy forever, I very much question. It is likely that in the years to come she will feel that life should have held more for her than a gleaming house. I am sure her children will feel so. I can well imagine that twenty years hence Johnny Jones will not say with a thrill of pride in his voice, "My mother always kept her mop boards shining." While on the other hand he may be very proud to say as he passes the Art Barn, "My mother helped to build that."

Children want a mother whom they and their associates can admire.

A recent magazine editorial says, "It is psychologically necessary that children should feel proud of their mother." It is quite possible that a mother's full duty is not done when children are merely fed, clothed and given their cod liver oil. They need a mental stimulation which she can best give them by having interests outside of the home. Man does not live by bread alone and perhaps children do not.

I HAVE heard more than one mother remark that after her children are grown she intends to turn to other interests. It will be too late then. She will not know how. What a pathetic object a woman is,

who in her own family circle listens in a bewildered manner to the kaleidoscopic interests of the day without being able to share in the discussions. She is still more pathetic when her brood suddenly takes flight and she is left with time on her hands and no idea of what to do with it.

A most interesting phase of modern times is the increasing number of mothers who take University extension classes, some even going back to school to be graduated with the youngest of their children.

Let me reiterate that home and family come first and should never be neglected for other interests. But aren't they better served by the added richness which comes into the mother's life by contacts with her fellowmen. After all, it is she who sets the standards of family life. More than one man who thought he had married a companion has awakened to find that he has married only a housekeeper.

By social life, I do not mean, of course, incessant card playing as some people's social life has come to be. There is nothing very sociable in four people with their heads bent together over a card table. Usually any conversation foreign to that of the game is excessively frowned upon.

It is rather deplorable that so many parties nowadays have come to mean nothing else. It takes a little more ingenuity on the part of the hostess to plan entertainment. The easy thing, of course, is to wash her hands of her guests, figuratively speaking and put them down at card tables.

The hostess is daring indeed who relies on her guests' conversation for their entertainment and still my own experience has been that the most delightful part of an evening comes when the formal part of the entertainment is over and the guests are allowed simply to talk.

Let's go places and meet people—providing, of course, they are the right places and the right people. It's much more fun to go out and talk to them than to stay at home and read about them.

Autumn

By Lottie Grosjean

If I were asked to give a toast
To a season of the year.
I'd choose thee, lovely Autumn,
Grandest of all the year.

The hills are like rock gardens
Of every brilliant hue;
Thanks to the Master Painter,
To whom all praise is due.

Then here's to your glowing sunsets,
Your skies of azure blue.
To your trees all flaming glory,
Autumn, I give thanks for you.

Happenings

By Annie Wells Cannon

'TIS harvest time. The world is full of golden things. Let the soul be full of golden thoughts.

MISS ALICE REYNOLDS, professor of English literature at the Brigham Young University, Utah, has a record of 39 years' service as a faculty member.

MRS. GAINOR JENNINGS (Penelope Perrill), Ohio's oldest newspaper woman, died last month. For 14 years she was on the editorial staff of the Dayton Daily News.

MRS. MARTHA MARTIN, of Idaho, just celebrated 51 years as postmistress in the service of Uncle Sam.

MRS. STELLA ATKIN, a young lawyer of Savannah, Ga., was recently sworn in as assistant in the department of justice.

SENORA MARCELLE DURAND, Paraguay's first lady, has been mediator between her country and Bolivia and persuaded the belligerents to hold a peace council in Rio de Janiero.

SENORITA CARMENCITA CAMPOS, age 17, is said to be the youngest woman engineer and the only woman engineer on the American continent. She holds an electric engineer's license and is employed by the Pacific Railroad system of Costa Rica.

THE MISSES BURN, STRATTON and ETTRIDGE are the first women detectives on the Scotland Yard police force. They have made a thorough study of criminal procedure and law as they affect police.

ANNE LINDBERGH, assisted her distinguished husband in mapping an aerial cruise over the north Atlantic to Europe. The young couple received an ovation at Copenhagen and were entertained by United States Minister Ruth Bryan Owen.

HELEN JACOBS, of California, now holds the woman's national tennis championship, having defeated the popular Helen Wills Moody, who, because of physical distress, was forced to default.

DR. MARGARET G. SMITH, of Washington University, has discovered a virus which it is believed, will be a valuable aid in the battle of sleeping illness.

DAME FASHION has queer notions for "Milady" this autumn, bringing back the puffs and ruffles of the "90's," while the hats and hair and makeup are entirely unique even for this "Jazz age."

MARGARET AYER BARNES' novel, "Within the Present," also Mary Borden's "Technique of Marriage" and Naomi Smith's "Portrait of Mrs. Siddons," are among the new September books.

JANET BEITH, an English girl, won the $20,000 prize in the international prize novel competition. Her book entitled "No Second Spring," is published this fall.

MRS. CATHERINE PHILLIPS gives a colorful picture of early San Francisco days in her recent book "Portsmouth Plaza."

ISABEL WILDER in her novel "Mother and Four" very interestingly relates a simple story of pleasant, intellectual people.

MISS IRENE MERRILL and Miss Phyllis McGinley, two Utah girls, have attained distinction in the literary field, one as a magazine contributor and one as a poet.

The Universal Fruit

By Lucy Rose Middleton

WHO can say how long before the coming of the white man to America the native crab apple blossomed and bore fruit in nature's orchard? Our history books tell us that in 1629 a governor of the Massachusetts Bay Colony brought over from Europe the first seedlings of cultivated apples. The apple industry has flournished greatly, for today the United States is the largest apple-growing country of the world. The annual production is 169 million bushels. Washington, the biggest apple producing state, contributes from 32-35 million bushels.

The varieties are too numerous to mention. There are now at least two thousand different ones. New kinds are continually being produced from seeds; but since the apple is chiefly propagated by grafting, these new varieties are frequently engrafted on the old trees.

More apples are consumed today than ever before. The modern cook has added greatly to the dried apple pie and applesauce. Utilized in puddings, pies, fritters, salads or fancy desserts, canned, preserved, pickled; made into marmalade, jelly or jam; baked, stewed or raw, the apple is the housewife's unfailing friend.

Fresh Apple Pie

6-8 sour apples
½-¾ cup white or brown sugar
¼ teaspoon grated nutmeg or cinnamon
¼ teaspoon salt
½ tablespoon butter
2 teaspoons lemon juice
Few gratings lemon rind

Line pie plate with pastry. Pare, core, and cut apples in eighths, put row around plate one-half inch from edge, and work toward center until plate is covered; then pile on the remainder. Mix sugar, nutmeg, salt, lemon juice and grated rind, and sprinkle over the apples. Dot with butter. Wet edges of under crust, cover with upper crust, and press edges together. Bake in a moderate oven for 40-45 minutes. Dried apples, soaked over night in cold water may be used in place of the fresh fruit.

Apple Sauce Cake

½ cup butter
1 cup sugar
1 cup cold, unsweetened apple sauce
1 teaspoon soda
1 cup raisins and nuts, cut in pieces
1 teaspoon cinnamon
½ teaspoon powdered cloves
2 cups flour

Cream butter, add sugar gradually. Add soda to apple sauce and add to butter and sugar. Add other ingredients and bake in buttered and floured pan 40 minutes in moderate oven (350° F.).

Hot Spiced Cider

Mix 2 quarts sweet cider, 1½ cup brown sugar, 3 small sticks cinnamon, 2 whole cloves, 1 nutmeg (grated), and ¼ teaspoon salt. Boil ten minutes.

Dutch Apple Cake

2 cups flour
4 teaspoons baking powder
½ teaspoon salt
1 tablespoon sugar
¾ cup milk
¼-⅓ cup butter

Mix dry ingredients, sift twice, work in butter with pastry blender, fork, or finger tips, and add milk gradually. Spread ¾ inch thick in buttered round or oblong pan. Cover top with wedge-shaped slices of apples, pressing thin edge into dough. Sprinkle with sugar and cinnamon. Bake in moderate oven (350° F.). Serve with hard sauce, or lemon sauce.

Hard Sauce

⅓ cup butter
1 cup confectioner's sugar or
¾ cup granulated sugar
⅓ teaspoon lemon extract
⅔ teaspoon vanilla

Cream butter, add sugar gradually, while beating constantly. Add flavoring.

Lemon Sauce

½ cup sugar
1 tablespoon cornstarch
1 cup boiling water
2 tablespoons butter
1½ tablespoons lemon juice
Few gratings nutmeg
Few grains salt

Mix sugar and cornstarch, add water gradually, stirring constantly; boil 5 minutes, remove from fire, add butter, lemon juice, nutmeg and salt.

Apple Dumplings

2 cups flour
¼ cup sugar
4 teaspoons baking powder
½ teaspoon salt
1 egg
⅓ cup shortening
Applesauce

Mix dry ingredients and sift twice, work in shortening with tips of fingers, add egg well beaten and milk. Roll out one-fourth inch thick and cut pieces about four inches square. In the center of each piece place half a cooked apple or one table spoon of applesauce. Sprinkle with sugar and nutmeg and double the dough around the apples, pinching the edges together. Put in greased baking pan and bake for 30 minutes at 425 degrees. As soon as the dumplings begin to brown, baste with syrup made by boiling ½ cup sugar, ½ cup water and a few grains nutmeg together for 3 minutes. Serve with whipped cream or a vanilla sauce.

Stuffed Apple Salad

Take an apple for each service; pare and remove all the seed cavity from the center. For six apples make a syrup of one cup sugar and 1½ cup water; add a speck of red color paste and the juice of one lemon or an orange. In this syrup cook the apples until tender. Let cool in liquid. To serve, set in nest of lettuce or a bed of shredded lettuce. Fill the center with salad dressing mixed with one-half cup pecan nut meat, cut fine, six halves of pears cut in small pieces, and one-half cup sliced celery.

If We Understood

Could we but draw back the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer than we think we would;
We should love each other better,
If we only understood.

Ah! we judge each other harshly,
Knowing not life's hidden force,
Knowing not the fount of action
Is less turbid at its source,
Seeing not amid the evil
All the golden grains of good;
Oh! we'd love each other better
If we only understood.—*Selected.*

THE RELIEF SOCIETY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Motto—Charity Never Faileth

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EDITORIAL

A Crying Need

WHAT has become of the intrepid spirit manifested by the pioneers? Where do we today find the unyielding adherence to principle they manifested? We are placing too high a value on money and are willing to sacrifice principles for gain. The world is crying for leadership and leaders are not to be found.

"We tend to live for show, for the material things. However able we start on the enterprise, we end by living on the surface of life instead of living in its deeps."

We talk much of the financial depression and try to devise ways and means to put money in circulation and furnish work for the unemployed, to rehabilitate broken down businesses, etc. These are necessary, but we are thinking too little about the appalling conditions that are everywhere manifested in character deterioration. Our moral standards need fortifying, our resistance to evil needs strengthening. All about us are men who do not seem to have the moral turpitude to do what they know to be right.

An employer of men recently asked the applicant if he smoked or drank. He replied, "I do not smoke, but I drink a little." "That will not do for us," answered the employer. "We must have reliable men." "Well, I have been on the 'water wagon' for some time so you can depend on me," pleaded the applicant. For one week all went well. The man did his work very acceptably. On Monday morning the employer was informed over the telephone that this man could not come to work. He had had a sun stroke but he would probably be able to come about 11 o'clock. He did not appear at his post until the next day. Another was then filling his place. He admitted that on Saturday night he had gone out with "the boys" and had become intoxicated. He had lost a good position because he was not master of his appetite. A wife and three children were dependent on him. One can easily picture the un-

happiness and distress his weakness caused.

Another applicant when questioned said, "I do not drink, but I smoke." "What wages have you been receiving," asked the would-be employer. "I started at $40.00 but was receiving $22.00 when I left." The manager of the store thought there must be something wrong and phoned to the former employer. He found the story was true. He was told that the man understood his work well but that he could not go four hours without smoking, that they found him repeatedly at the back of the store smoking when he should have been at the front waiting on customers. He had lost his job because he was a slave to the cigarette.

Many employees are so intent on watching the clock that they lose many opportunities for service. One big concern seems to see to it that their employees never know what goods are on sale and unless the buyer checks carefully, he is always charged the full price. Some store keepers are found repeatedly giving short weights. Bonus seekers have become a stench in the nostrils of the American people. Many concerns have been paying such fabulous salaries that there has been nothing left for bond holders and for those who have stocks. Many friends have become obnoxious because they have used their friendship to sell stocks, bonds, etc., to further their own financial gain even when they should have known, if they did not, that the concerns they worked for were not solvent.

We have been letting our very advantages weaken our back bones, and the things which when rightly used would have proved blessings have all too often weakened our will power and lessened our power of resistance.

James Truslow Adams says, "Today if one lives in an apartment in the city the heat comes on in the radiators with no effort on our part, or in a country house one can have a thermostat which will tend the furnace while we sleep, with like result. Twenty years ago thermostats were not in use. I lived in the country, and my father, then an old man, lived with me. On cold mornings I had to get out of my warm bed to go down to the cellar to stoke the furnace, so that the house might be warm when he got up. Now, it is much pleasanter to lie in bed while the thermostat works than it is to stoke the furnace early on a cold day; but forcing one's self to do the latter has an effect on character which waiting for the thermostat has not. In the first place, I had to use my will to get up, which strengthened will. In the second place I was doing something for someone else at the expense of my own comfort, which also had its effect."

We glory in the Renaissance of Learning. We need a renaissance in morals.

Attention, Utah Voters!

VOTERS should be advised that they will, on November 7, vote both on the National and on the State Constitutions *on separate ballots* and not to overlook the question of the proposed repeal of the dry clause of our State Constitution *which will appear on the regular white ballot.*

The national question will be presented on a separate pink ballot.

Notes to the Field

Theological Course

WHEN the Savior showed himself to his disciples the third time on the shores of Galilee, he took bread and fish and gave to them. After they had dined he said to Peter, "Simon, son of Jonas, lovest thou me more than these?" He saith unto him, "Yea, Lord, thou knowest that I love thee." "Feed my lambs," said the Savior. Twice again he asked the question, and to Peter's reply he said, "Feed my sheep." By this the Lord meant not bread and fishes but the bread of life eternal. Down through the ages has come the message of Christ, crucified and resurrected for our salvation. In many ways have his words, "Feed my sheep" been exemplified. To the Latter-day Saints has come more definite word regarding the way of light and truth. We are told we must search for truth; for truth makes men free. One of our doctrines is: "It is impossible to be saved in ignorance," that is, in ignorance of the things of God. We, therefore, believe it to be the paramount mission of the Church to enlighten its membership in those things; to follow the divine commandment given to Peter, "Feed my sheep." Our latter day scriptures bring great joy and strength and assists us in keeping that command. The Theological Department of the Relief Society is an agent in furthering this work. This coming year we go still further into the study of the "Doctrine and Covenants" with its glorious truths; so that the testimonies of the mothers in Israel may be strengthened, and greater faith in the Father, The Son, and Joseph Smith be obtained. This study will give us more background to intelligently plant in the hearts of our children everlasting truths.

We are the sheep of the Divine Flockmaster and the bread of life is those truths that lead to supreme joy and happiness in this world and life everlasting in the world to come.

Literary Course

IT is indeed gratifying to note the increased interest in the educational department of the Relief Society work.

The literary lessons alone have been so attractive that many women are seeking admittance to these classes who never before had taken particular interest in the organization. Our women are beginning to realize that a rare opportunity heretofore desired of gaining knowledge of the highest order is now open to them without cost; knowledge equal to a college course in advanced literature.

The new outline for the coming year is especially attractive. It is rich in history and full of delightful reading. Each lesson complete in itself incites one to further pursuit and desire to drink deeper of the fountain of learning.

THE title "Life and Literature" has been given to the course of study in literature because it has been planned to meet the objective of the educational program of the Relief Society.—To bring a fuller understanding of Life to the Latter-day Saint woman.

The spirit of the course is best expressed in the statement, Literature has recorded what Man has thought and felt as with Ulysses-like cour-

age he has continued through the ages "to strive, to seek, to find, and not to yield" in his quest for an understanding of Life.

The lesson units of the study have been planned to present a view of human progress and an interpretation of that great realm of human experience that never changes—love and hate, hope and fear, motives and impulses, joys and griefs. The literary materials of the units have been chosen for their human appeal, their beauty of expression, and their power to touch us in an intimate way.

The lessons themselves as printed in the Relief Society Journal constitute the text book of the course of study. The supplementary text book, "The Story of the World's Literature," by John Macy, supplies an adequate background for the study in a condensed yet informal manner.

The message of the course is embodied in the words of "The Chambered Nautilus"—

"I hear a voice that sings:—
Build thee more stately mansions, O my soul,
As the swift seasons roll!"

Teachers' Topic

A NEW era is being born and with the birth there is pain and fear and struggle.

The teachers' topic aims to help with this struggle in every home, to the end that the new day shall bring better conditions and satisfactory adjustments. To this end it encourages faith in God, faith in one another and faith in one's self. It directs attention to the great purpose of life and endeavors to show a few guiding lights along the way. Our president, Louise Y. Robison, said recently, "What we need most is courage to face what is just ahead of us." The teachers' topic aims to help each one to meet the responsibilities of the hour with courage. It aims to help each family to uphold real fundamental values in life, to hope anew when overtaken by disappointment. It encourages gratitude, for one's real wealth may be measured by ability to appreciate. The teachers' topic aims to light the spark of cheerfulness in hearts bowed down. The humblest cot may be a paradise if cheerfulness prevails. What happens to us matters so much less than how we take it. Attitude conditions the weight of the burden. It aims to build character and preserve an atmosphere of peace by self-control.

It seeks to help each one to forget his own troubles, through consideration for others. "Tears dry soonest in the eyes that see another's pain." In short the great purpose of the teachers' topic is to make more understanding and sympathetic wives, more efficient mothers, more happy homes, better neighbors and more useful citizens.

It will further the wish of President Roosevelt that "A united nation banish all fears and face the sunrise of a new day with courage and with trust in God."

Teachers will do their part in this great day.

Social Service Course

HOW think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

"And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

"Even so, it is not the will of your Father which is in heaven, that one of these little ones should perish."—Matt. 18:12-14.

The big objective in the course of social service lessons is that not one child shall perish for lack of proper care and development. The thought in planning them is to fortify the mother rather than give her problems she cannot solve. We are all quite aware that our modern conditions of living have brought many marked changes that seriously affect the conditions under which the child develops. These conditions are challenging to our whole social system and to parents in particular. Definite educational aims have been given with reference to the child as a whole and stress has been put on his mental growth, his emotional adjustment and social relationship as well as on his physical growth and fundamental health habits. It is being recognized on all sides that the child is much more than something to be fed, bathed and clothed. He is an individual with a personality to be developed. He has inherent limitations which must be recognized as well as capabilities which must be provided for and brought to the fullest by the educational process.

Some of the most intelligent parents who have studied the more generally known principles of child care are recognizing their inability to cope with certain other problems, particularly those of social development. The greatest contribution our leaders can make to the development of the American boy or girl is the projection of thought towards future citizenship and a knowledge of the responsibility of every individual to mold the character of our national life through a successful home. Mothers will you accept the challenge?

Our Cover

THE cover is a water color painting of the Hayden Fork Road at Summit near Mirror Lake. The mountain in the distance is Hayden Peak, 12,500 feet. At the base of this mountain the boy scouts have their camp, where they find all the joys of the great out-of-doors.

There are 115 lakes in this section. From this point the head waters of the Weber, Bear, Provo and Duchesne Rivers all start. These high Uintah Mountains rise more than 13,000 feet. They have so far resisted the advance of the automobile. This is one of the few wilderness regions of America where the traveler must go on foot or with saddle horse and pack trains, as did the pioneers of early days.

The high Uintah's primitive area contains 243,957 acres in the Wasatch and Ashley National Forests, and extends along the crest of the Uintah Mountains from Mirror Lake region eastward to King's Peak, which is 13,498 feet, the highest in the state of Utah. This is a region of abounding charm and beauty. Perennial snow banks with the charm of shifting light and shade on these lofty mountains.

THE painting on the front page shows a beautiful water-fall at the head waters of the beautiful Provo River, up in the Granddaddy Lake district.

Notes from the Field

Northwestern States Mission:

THE manner in which one of our missions celebrates Annual Day is most graphically told in the following account by Mrs. Pearl C. Sloan, President of the Mission Relief Societies: "Our Branch Presidents have kindly given the Relief Society a Sunday night nearest our Relief Society Anniversary, March 17th, for a program. This gives an opportunity for presenting our work to our friends and also to members of the branch. Most of our programs have brought in some phases of the work of the Relief Society and the opportunity it offers to its members, and also they have taken the opportunity of bringing in other speakers who could talk to them on topics of interest. In Seattle, Mrs. Thomas Irving, President of the Federated Woman's Coterie Club of the University District, talked to the Relief Society sisters, upon, 'The Accomplishments of the Recently Closed Session of the State Legislature.' Mrs. Gertrude Hovland of the Ladies' Nordica Choral Society rendered two vocal solos. This, with the excellent singing by the Seattle choir, made an interesting evening.

"On March 17th our Relief Societies also celebrated our anniversary by giving a free entertainment for the adult membership of the branches. Many of our smaller groups gave a dinner or a luncheon, with a short play or an original program.

"In Klamath Falls, Oregon, the program was built around the *Relief Society Magazine,* with the desire to emphasize many of the activities contained therein. An impersonator calling herself Miss 'Maga Zine' carried an enlarged copy of the March issue, introducing each number on the program, which consisted of a reading and a musical number by a quartette of 'singing fathers,' a talk 'Our Virtues—The Beatitudes,' also a playlet by the visiting teachers and another talk 'Service as We Know It,' a retold story from the literature lessons, a talk 'Practical Value of the Doctrine and Covenants' and a short dramatization, 'The Spirit of Relief Society.'

"Butte, Montana, dramatized the work of the different departments. Subjects chosen were: Theology—'The Restoration of the Priesthood;' Literary—'Balcony Scene from Romeo and Juliet;' Social Service—'Class Work in the Clinic;' Visiting Teachers—'The Right and Wrong Way for Teachers to Present the Teachers' Topic.' These numbers were interspersed with musical and specialty numbers.

"In Bynum, Montana, each class leader directed a one-act play representing their particular work. A prize of a year's subscription to the *Relief Society Magazine* was given for the best play.

"In Tacoma, Washington, a poem composed by one of the sisters told very cleverly of the purpose of the party, also of the value of membership in the Relief Society. A play 'The Organization of the Relief Society,' was given by the members, and another interesting feature was an old-fashioned album made by two of the sisters. Past presidents were represented by six of the Relief Society sisters and as the leaves were opened they were introduced by the hostess, each one giving their own autobiography. The hostess then gave a sketch of the life of our own loved President, Louise Y. Robison. These with a number of appropriate mu-

sical selections made a very interesting program.

"Varied and original ideas in decorating with our Relief Society colors added to the pleasure of our celebrations, and in some of our Societies we were given excellent publicity by our newspapers."

Another picture from the Mission is presented as follows: "I visited in Kelso, Washington, yesterday. It was our social service meeting, the last one for the season, the lessons being given there by Sister Linda Fletcher, who has written a number of poems for the *Magazine*. It is a standing joke that some of the sisters have buried their talents, but unlike the man in the Bible, they expect theirs to grow and produce results in the way of flowers and vegetables. Two sisters whose husbands are unemployed were wondering how to get the original dime, when walking along the street they each found the shining silver coin lying at their feet in the grass along the walk.' "

Sister Sloan was a delegate to the Thirty-seventh Annual Convention of the National Congress of Parents and Teachers, held in the Olympic Hotel at Seattle, on May 22 to 26, 1933. It is gratifying when our sisters can cooperate in these great educational movements. The subject of this convention, "The Child and His Community," fits in splendidly with the program of study in our social service work for this year. The following are a few of the high spots in the convention:

"Adults of this generation face a grave responsibility and yet have great opportunity to turn more thought, more energy, more real and intelligent planning into making the child in his community safe, happy, and ready for the future.—Mrs. Hugh Bradford, National President."

"We are all of us fellow-passengers on the same planet and we are all of us equally responsible for the happiness and well-being of the world in which we happen to live.—Hendrik Van Loon's Geography."

"The year ahead needs concentrated effort, wise planning, and a cheerful approach to our problems. Let us hold our meetings for the high purpose of discussing the future welfare of our children. Let us not speak in terms of regret for the past but in terms of confidence for the future; confidence because of the faith we have in our neighbors far and near; confidence that what we determine to have for children will be theirs if we are united in our effort and wise in our planning.—Mrs. Hugh Bradford, National President."

North Sanpete Stake:

SINCE our stake has put over some very excellent work during the past year, the attendance and interest in Relief Society has increased very materially. Before the work began last fall our class leaders' convention was held and the inspiration and interest that were kindled by Sister Maud Beeley Jacob has carried over into all of our season's work.

"At the September Relief Society conference Sister Jennie B. Knight, our beloved General Board member, gave us much food for thought, and in her pleasing spiritual way left her message of personal peace that has sustained us in our work.

"Annual Day in March was very fittingly observed by every ward in the stake. On account of its being rather out of the ordinary, I should like to give the proceedings of the day as observed by three wards that unite each year on this occasion. The adults, men and women, between five and six hundred, gathered at the beautiful new chapel (at Fairview South Ward) at 11 a. m. where a wonderful program was carried out. The Bishop's counselor of one ward

took charge. All former Relief Society Presidents, twelve in number, were honored Ten living and two by proxy were present seated in a unique manner on the stand while a brief history of the Relief Society from the beginning, with time of service of each president, was read by a Relief Society sister. Then the song, 'That Wonderful Mother of Mine,' was rendered by one of the brethren. This was followed by the pageant 'Eternal Womanhood,' original readings, one act play, a short

PAGEANT, "THE COLLEGE OF OPPORTUNITY"
FAIRVIEW NORTH WARD RELIEF SOCIETY

operetta 'Synthia,' and talk by a stake officer, and music by a stringed orchestra were features before luncheon was served in the basement. The crowd was so large that lunch was served to about seventy-five at a time, while they still carried on the program in the auditorium. The honor guests and all over sixty were served first. During the luncheon the stringed orchestra furnished delightful old time music. Stunts, readings, one act plays were enjoyed until 4 p. m. The day closed with a dance where the ladies paid for the tickets and chose their partners. The outstanding feature of the day was the cooperation of the brethren, who are just as interested and look forward to it with just as much pleasure as do any of the sisters. The brethren took part on the program, worked on the refreshment committee, and helped on the entertainment committee right along with the women. They were there the day before with teams and wagons and cars getting things ready for the occasion and the day after cleaning up and putting things back in order again.

"Ward Relief Society conferences have been held in every ward of the stake. As the main part of the program we used 'The College of Opportunity,' with some changes in poems, music, and songs by our late chorister, Tressa L. Ericksen. The wards spared no efforts in making the conference a success. The staging and costuming was beautifully and effectively done.

"A very successful visiting teachers' convention was held June 8, 1933. The stake board served refreshments to 325. We feel that this stake day was very fitting as a conclusion to our year's activities.

"On May 21, 1933, our beloved stake chorister, Tressa L. Ericksen, passed away. We feel deeply the loss of such an efficient woman from our board. She has been a member for ten years. At the April General Relief Society Conference 1931 she gave a talk on correlation program of songs to the lesson of each month."

Franklin Stake:

THE following interesting report comes from the Stake Board: "Franklin Stake Relief Society has just closed a profitable year. The lesson work in all departments has been greatly enjoyed. During the last six months our special activities have been satisfactory. Under the State Extension Department, demonstrations have been held in all parts of the stake, and women have been instructed how to conserve fruit, make over clothing, and beautify home and gardens.

"A four-day Recreational Convention was also held at which two persons from each auxiliary organization in the two stakes were given a course in social games and folk dancing.

"A Woman's Educational Encampment also was held in Bear Lake in July. Sixty-six of our stake women participated.

"Fifteen hundred women of the county signed petitions against 3.2 beer. These were sent to the Governor and Legislators in special assembly.

"We succeeded at our late ward conferences in having Relief Society choruses in every ward, some of which were very creditable.

"In connection with the Red Cross we have given extensive relief to the needy.

"Near the close of the lesson work a very unique social was sponsored by the stake board in honor of officers and class teachers. The four-season scheme demonstrated at the late April conferences was successfully carried out. Decorations were

all in keeping with the season. The games and program were snappy and appropriate. The luncheon served in birthday groups was simple and very delicious."

North Weber Stake (Grouse Creek Ward).

"A MOST delightful and successful banquet was held in the ward amusement hall on March 17. The Ward Relief Society sisters were the hostesses. Those present were members of the Society with their husbands, others of the Ward over 40 years of age were invited guests. The older ones present were presented with beautiful flowers. Tables, with decorations, etc., in keeping with the spirit of St. Patrick's Day were set for nearly one hundred. A bounteous repast was served in courses, during which time several toasts, songs, musical selections, etc., were enjoyed. The event closed with a dance at night for the public. A large crowd was present. The music for the dance was furnished by local talent, and was free of charge, which was one of the contributing factors to a successful entertainment.

California Mission (Mar Vista Ward).

"TO commemorate the ninety-first anniversary of the Relief Society, a unique program was carried out in Mar Vista Ward on Tuesday, March 14, 1933. The morning hours were spent in making housedresses and pajamas for the Red Cross. On the menu of the delicious luncheon which was served at noon, was a large birthday cake. The program was interesting and varied, consisting of interpretation of the Irish theme in song and story. First of all the members joined in singing well-known Irish melodies. Sister Ethel Taylor, dressed becomingly in a costume of 1842, told the story of the organization and purposes of the Relief Society. Sister Harriet Anderson rendered a group of songs of Erin and Sister Barbara James gave several Irish readings. Irish costumes lent their color and atmosphere to the entertainment and the remainder of the afternoon was spent in appropriate games."

CALIFORNIA MISSION

Lesson Department

Theology and Testimony

(First Week in December)

Attitude Toward Civil Law

LESSON XII

1. *Mutual Agreements.* The attitude of the Church of Jesus Christ of Latter-day Saints toward civil law and the officers that enforce it is well set forth in the twelfth Article of Faith, as follows: "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law." The principles contained in this statement form the very basis upon which society endures. Indeed, if people were not willing to subscribe to the principles upon which general agreement exists society could no longer be maintained and modern life would retrograde into barbarism.

2. As it is, however, civilized peoples have agreed to live together in peace and harmony, to the end that life, property, and the pursuit of happiness are vouchsafed to all. In a composite group, however, such as is present in any community or nation, there are always some who are not willing to comply with the decisions of the masses, and who, accordingly, produce trouble and discord. Before these are considered, however, let us reemphasize the fact that society itself is an outgrowth of the mutual agreements of those who constitute it, and that the degree of its success is a direct reflection of the fidelity in which these agreements are respected. An ideal society would be one in which just and equitable laws exist, honored and sustained by every member.

3. Individuals who live in society, and thus partake of its privileges and protection, are not free to do as they choose unless their acts do not interfere with or invade the rights of others. This fact is basic to both the proper operation and perpetuation of law and order. Uninformed and misguided people, often with a distorted and exaggerated opinion of their individual freedom, not infrequently assume the attitude that no restrictions should be placed upon their personal acts or desires, in other words that they are free to do as they choose. The fact is that membership in society restricts one's freedom solely to those acts that do not violate the rights of others. In other words, membership itself is tantamount to a pledge and agreement to live within the restrictions agreed upon by society as a whole. Violation of the law constitutes a direct violation of this pledge and agreement.

4. A means is provided in all good governments by which undesirable laws can be repealed and desirable ones enacted. So long as a law remains in force, however, the individual is bound to respect it and obey its provisions. The individual must never resort to subterfuge or violence; and order must prevail. The good citizen is not an obstructionist; neither does he retard the progress of justice. The law offers him almost unlimited protection and he is duty bound to obey its mandates.

5. *Disregard for Law.* There are those, however, who, regardless of the benefits and protection that they

derive from society, are not only willing but seek opportunity to violate its provisions. These are criminals, culpable of malicious intent. These are they who are opposed to law and order and who seek to overthrow the ideals for which society stands. They are the enemies of civilization. Society has provided means for their punishment, varying in intensity with the nature of the offence. They are a liability to the community in which they exist and a hindrance to human progress.

6. Then there are large numbers of well-meaning citizens who unwittingly or otherwise violate many of the more or less minor provisions of the law. Among these are many of those who violate traffic regulations and who are otherwise easily tempted to do wrong, especially when they are not likely to be apprehended. The injury to society brought about by these people is doubtless far greater than is commonly believed, more particularly because of the vast numbers thus involved.

7. There is of course no justification for disregard for law, even in the slightest degree, no more, indeed, than there is for disregard for natural law. The Latter-day Saints should be most careful in their observance of law; even the slightest infractions should be avoided. The Latter-day Saints are enjoined to give full allegiance to the countries in which they live. The word of the Lord leaves no room for doubt concerning this matter. Listen: "Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land. Wherefore, be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under his feet." (D. and C. 58:21, 22.)

8. *Modern Problems.* It is generally believed that disregard for law is more widespread at present than perhaps ever before, the causes for which are thought to be many. Uprisings incident to the casting off of old regimes in various countries have doubtless had their influence, even among peoples not directly affected by them. Then, too, the underworld is always ready to take advantage of unrest and indecision. In America, because of the incomplete success of the prohibition movement, the underworld is determined that the widespread use of alcoholic liquors shall be legalized and that its long list of accompanying evils shall return. Unfortunately an orgy of drinking and attendant debauchery appears to be near at hand. Nor is the propagandist counting the cost to human happiness. The liquor interests are determined to sell their products, even if the young people of the nation are sacrificed thereby. Broken homes, infidelity, moral turpitude, underfed children, poverty, and a legion of other ills are, to the liquor vendor, wholly unimportant in comparison with his desire for gold. Civilization has never had a more subversive or dangerous foe. The booming of enemy cannons at our very doors would not constitute a menace equal to that of the present liquor problem. And yet many of the nation's excellent citizens are actually assisting it to succeed. It does not appear to be widely understood that the liquor vendor's interests are basic in the problem and that he is determined to succeed irrespective of the injury wrought to those who consume his wares.

9. The thinking people of the nation should arise as a unit against this perfidious and seductive enemy. A call to arms for righteousness should be sounded far and near. Doubtless more educational work must be done. People, especially young people, should be more fully

taught concerning the evils of liquor. The moral tenor of the country in this respect must be raised, and raised greatly. Much of the breakdown of America's prohibition movement can be traced directly to the fact that the people generally were not highly enough trained to appreciate it. The education of the masses must be intensified in the future. Good laws must be enacted and weak ones strengthened. Men who will enforce the laws must be elected to office, and violators of the law must be made to pay the penalty for disobedience. The enemy, liquor, must not succeed; his depravity knows no limitations.

10. *The Word of the Lord.* No doubt should exist in the mind of any Latter-day Saint concerning his duty toward the constitutional law of the land, as witness the following word of the Lord: "I say unto you concerning the laws of the land, it is my will that my people should observe to do all the things whatsoever I command them. And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me. Therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land; and as pertaining to law of man, whatsoever is more or less than this cometh of evil. I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free. Nevertheless, when the wicked rule the people mourn. Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil." (D. and C. 98: 4-10.)

11. The foregoing statement is unusually comprehensive, especially considering its brevity. It sets forth that the principle of freedom as proclaimed by the American constitution is the common heritage of all mankind. It justifies the members of the Church in befriending all laws in harmony with this principle, and it brands as evil all man-made regulations which are disharmonious with it. The statement declares that those who obey the law are free, and then hastens to warn that when the wicked rule the people mourn. It concludes with the admonition that wise and good men should be selected as rulers of the people. It is interesting to observe that if the principles and instruction contained in this statement were embodied in all political procedure many of the world's ills would almost immediately disappear.

12. *The Constitution of the United States.* More than two thousand years before the time of Columbus, the Lord gave a revelation in which it was pointed out that a man (Columbus) would discover America, that he would be followed by many others, and that the original inhabitants (Indians) would be scattered before them. In consequence of their humility, however, the newcomers prospered greatly in the land, and the power of God was upon them. At a later time warfare broke out between them and their mother country (England), but they were delivered by the goodness of God. Following this, they prospered greatly in the land. (See I Nephi 13:12-20.) It would be difficult, indeed, to epitomize more briefly and clearly the early history of the American people.

13. It is a matter of common knowledge that for several years following the revolutionary war with Great Britain the American people passed through by far the most critical period of their history. For

a time it appeared that even though the war had been won, the colonies would be unable to unite upon a general policy, and accordingly would be compelled to reunite with the country from which they had so recently gained their freedom. At the close of nearly four years, however, the Federal Convention, consisting of fifty-five members, including George Washington, met at Philadelphia and in the incredibly short period of eighty-five working days framed the American constitution and prepared it for submission to the various states. The document has been declared by students of history and political science as "the most wonderful work ever struck off at a given time by the brain and purpose of man." While a number of amendments have been made to its original provisions, yet the spirit of the constitution, as conceived by its framers, remains unchanged.

14. The principle of self-determination, free agency, independence, freedom to do as one chooses, has ever been vouchsafed to the children of God. Deity's attitude in this regard dates from before the foundations of the world. In a revelation to Joseph Smith, given December 16, 1833, the Lord declared that every man should be able to act in principle and doctrine according to the moral agency which had been given unto him, and that it is not right that any man should be in bondage one to another. The American Constitution was established to safeguard this precious right. Here are the words of the Lord: "For this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood." (D. and C. 101:80.) Little wonder, therefore, that the Latter-day Saints regard the American constitution as an inspired document!

15. The Latter-day Saints are thus inherently a law-abiding people. They recognize the fact that in obedience lies safety and freedom, whereas disobedience leads only to sorrow and servitude.

Suggestions for Discussion and Review

1. In what way does our membership in society (say, the United States or Great Britain) obligate us to obey its provisions?

2. Why is the lawbreaker a violator of his implied promises to society?

3. What do you think of the loyalty of a person who violates traffic law merely because an officer is not present to prevent him?

4. What can you do in your community to lessen the evil of liquor traffic?

5. What can you do to encourage the people of your community to elect honorable men to office?

6. How many of you have read the Constitution of the United States? How can you encourage people to read it?

BUSINESS depressions and panics may sweep the earth, causing people to feel that they are sorely afflicted. But let us think for one moment: if the sun should cease to shine, the rains cease to fall, if the seasons each with their numerous blessings should cease to visit the earth, if all nature's gifts were suddenly lost to us—then indeed we should know real panic.

How good is God; how blessed is man.—*Camille C. Nuffer.*

Teachers' Topic

THE JOY OF SERVICE

Service is the key to true happiness. Man cannot exist alone, and his peace and happiness is dependent upon his fellowmen. "Love of our fellowmen comes from a response to the finer, more beautiful, more spiritual in both nature and our fellows."

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

"For whosoever will save his life shall lose it, but whosoever shall lose his life for my sake and the gospel's, the same shall save it." Mark 8:35.

"If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, him will my Father honor." John 12:26.

References: Luke 6:30-31; D. C. 42:29-31; D. C. 18:10-17; Mosiah 2:19-24; Matt. 7:12.

The great work of our Father is service in behalf of his children. For their happiness he builds worlds and labors to bring to pass their happiness. Discuss Moses 1:31-39.

Our Savior set us the perfect example in service, for he took upon himself our infirmities and sins that we, through obedience, might receive salvation. We do not know the excruciating agony he endured that we might live. D. C. 19:15-19. Jesus taught that to give our lives for others was the way to achieve blessings and our greatest joy and happiness. "From his life we derive the principle that love should be given to all mankind and help to those who need it. Every hour, every day, we are to be helpers of the Father in assisting Him to lift every soul into greater happiness, greater self realization, and in turn to greater service."

Selfishness is the basis of most of the trouble of today. If man would keep the second great commandment, love his neighbor as himself, and truly serve him, he would overcome many of the enemies of life. If we are interested in our neighbors' welfare, selfishness disappears, and we have no time nor inclination for such destructive forces as hatred, jealousy, envyings, self pity, etc. Discuss how these attitudes thwart soul growth and destroy happiness.

"It is what we give rather than what we receive, which develops the soul." How is this true?

Read thoughtfully and analyze the fourth section of the Doctrine and Covenants.

Jes' keep on a-strivin' an' hope for the best;
There's only one method of meetin' life's test;
Don't give up the ship an' retire in dismay;
'Cause hammers are thrown when you'd like a bouquet.

This world would be tiresome, we'd all get the blues,
If all the folks in it held just the same views;
So finish your work, show the best of your skill,
Some people won't like it, but other folks will.

—*Exchange.*

Literature

(Third Week in December)

LIFE AND LITERATURE

The Roman View of Life

"To conquer beyond right is to perish."—*Agamemnon.*

One of the great stories Man has written in the "Book of Literature" is the biography of "The Youth of Society." The book is a book of heroes—men who made the world of yesterday a social foundation for the world of today, men who built cities that still stand as world capitals, men who made laws that are incorporated in the laws that govern us today.

The story of "The Youth of Society" was enacted during the sovereign sway of the Romans as the governor of the world.

The Roman World

The great historian of Rome, Gibbon, looked upon Rome as "the bridge between the past and the present,—the central lake in which all streams of ancient history lose themselves and out of which all the streams of modern history flow." History records the fact that about 1200 B. C. a highly cultivated non-Arayan people, the Etruscans, established themselves in the south of the peninsula. Rome, on the Tiber, became the center of the life of the people of the south. The Etruscans, masters of such matters as road-building and military organization, were gradually conquered by the Romans. Conquest after conquest followed until the Roman world included northern Africa, Greece, Gaul, Britain, Egypt, Asia Minor, and Palestine. From tribal unit to a kingdom, from a kingdom to a republic, the master of the civilized world, Rome developed before 31 B. C. The close of the Republic and the beginning of the Empire marked Rome in the supremacy of her power. To achieve power and greatness was a national impulse of the Romans. Julius Caesar, the greatest Roman of all, wrote his own greatness and that of his nations thus: "I came, I saw, I conquered." Virgil (70-19 B. C.) The great epic poet, of the "Aeneid," told the story of the fortunes of a remnant of the conquered Trojans led by Aeneas as they sought a new home in Italy. Virgil wrote:

"Let others melt and mould the
breathing bronze
To forms more fair,—aye! out of
marble bring
Features that live; let them plead
causes well;
Or trace with pointed wand the cycled heaven,
And hail the constellations as they
rise;
But thou, O Roman, learn with
sovereign sway
To rule the nations. Thy great art
shall be
To keep the world in lasting peace to
spare
The humbled foe, and crush to earth
the proud."

The Roman's destiny was to be the governor of the world. They built a civilization based upon organization, military and political. The Roman was a man of remarkable masculine vigor and intensely practical nature. He was not influenced by

sentiment, being conservative in all things. His desire for knowledge was limited to that which was useful, with little interest in the novel or speculative. His practical nature built amphitheatres, aqueducts, and roads; his power of organization developed a system of government. The religion of the Romans was as practical as the rest of his life, through ritual, prayer, guilds, and augers he sought to gain the favor of his gods. "Rome was indeed the religion of the Romans." The Roman must be admired for the moral qualities, manliness, sincerity, loyalty, which grew out of the severity of military discipline, the basis of their national life. It is to the great credit of the Roman, that he dignified and sanctified family ties and domestic virtues. The place of woman in the home and in the state was exalted far beyond that accorded to her by the Greeks. In the quest for power and dominion the Roman learned the science of government. The most significant outgrowth of Roman way of life was not in terms of individual perfection, but of making "leaders" and "rulers" of men.

The Roman Empire rose on the wings of conquest, organization, and leadership: the Roman Empire fell in the conflict of sensuality and spirituality. "The decline and fall of the Roman Empire is the greatest, perhaps, and the most awful scene in the history of mankind."

The Literature of Rome

In the literature of a nation one finds the life and ideals of the nation. It was the ambition of the Romans to create a literature as great as Greek literature. This was an impossibility as Greek life and ideals were not Roman life and ideals. Greek life in its simplicity was conducive to individual development; to them "Man" was the measure of all things. Roman life was not free and individualistic; it was complex and dominated by the national quest for power. In public life, therefore, the orator was a more honored figure than the poet, and the military leader more than the philosopher. The Coliseum, with its gladiatorial combats, was first in the social life of the Romans; then came the circus with its race tracks; the theatre with its comedy and pantomime came third. The great masters of Roman literature were Virgil, Horace, Caesar, and Cicero.

Virgil, the epic poet, sang of "Ilion falling, Rome arising" in the "Æneid." The poem was a deliberate piece of work fashioned upon the works of Homer. Tennyson in his tribute to Virgil calls him wielder of the "stateliest measure ever molded by the lips of man." A scholar, idealist, and dreamer, his work was the product of design rather than that of an exuberant singer of hero lays. The few lines translated from one of his simple poems in praise of the life of the farmer illustrates the perfection of Virgil's work:

"Easy quiet, a secure retreat,
A harmless life that knows not how to cheat,
With homebred plenty, the rich owner bless;
And rural pleasures crown his happiness.
Unvex'd with quarrels, undisturb'd with noise,
The country king his peaceful realm enjoys—
Cool grots, and living lakes, the flow'ry pride
Of meads, and streams that through the valley glide,
And shady groves that easy sleep invite,
And, after toilsome days, a sweet repose at night."

Horace (65-8 B. C.), the most distinguished poet after Virgil, gave to the world the immortal line "I shall not wholly die." He loved his country and was enthusiastic over its promise, yet his passion for beauty of expression was Greek in its nature. Tender and delicate of disposition with a pleasant ego, he was the father of a family of lovable literary characters, Chaucer, Cervantes, Montaigne, Izaak Walton, Oliver Goldsmith, Charles Lamb, Washington Irving, Henry David Thoreau. It has been said that "Horace's Sabine farm, Chaucer's Tabard Inn, Irving's ivy-mantled sunnyside and Thoreau's hut by Walden pond, are the homesteads of literature, where the latchstring is always out and the hearth always bright and the voices of cheerfulness and tolerance are saying, 'Welcome, my brother!'" The following selection is from the poem "To Maecenas:"

"Happy the man—and happy he alone,—
He, who can call today his own:
He who, secure within, can say
'Tomorrow, do thy worst, for I have lived today;
Be fair, or foul, or rain, or shine,
The joys I have possessed, in spite of Fate, are mine,
Not Heaven itself upon the Past has power,
But what has been, has been, and I have had my hour.'

* * *

"For me, secure from fortune's blows,
Secure of what I cannot lose,
In my small pinnace I can sail,
Contemning all the blustering roar:
And running with a merry gale,
With friendly stars my safety seek
Within some little winding creek,
And see the storm ashore."

Cicero, the Latin master of prose, by sheer genius and pains established Latin speech as a universal language. His speeches and essays, as well as being great prose classics, reveal a statesman and a cultured gentleman. From the essay "Old Age":

"The short period of life is long enough for living well and honorably; and if you should advance further, you need no more grieve than farmers do when the loveliness of spring-time hath passed, that summer and autumn have come. For spring represents the time of youth, and gives promise of the future fruits; the remaining seasons are intended for plucking and gathering in those fruits.—The nearer I approach to death, I seem, as it were, to be getting sight of land, and at length, after a long voyage, to be just coming into harbor."

Julius Caesar was a man of letters as well as a soldier. His "Commentaries on the Gallic War" is written in model Latin. Though the great day of Latin Literature passed with the Roman Empire and but little was revived after the Dark Ages, the great Latin language has never died because it is the world-wide language of the Catholic Church.

The Literature of Roman Life

To present the best of Roman life and thought for appreciation, we shall consider Plutarch's "Lives" and Shakespeare's "Julius Caesar."

Plutarch (46-120 A. D.), the biograper of antiquity, was the bond between the two great civilizations, the Greeks and the Romans. Born a Greek but intensely interested in Roman life, he could look on the past glory of his own nation and the grandeur of the conqueror, Rome. Plutarch wrote "Lives" not history. He chose fifty heroes from the two great civilizations and in their lives

found the leadership that made for greatness. His method was so unique that for eighteen hundred years he has received the admiration of men of letters and men of action. Emerson spoke of Plutarch thus: "Read Plutarch and the world is a proud place peopled with men of positive qualities, with heroes, and demi-gods standing around us, who will not let us sleep.—He is the elixir of Greece and Rome, the laureate of the ancient world." Another admirer reminds us, "To open our Shakespeare alongside of Plutarch and find the solid bronze Plutarch left behind him was some fifteen centuries later transmitted into gold by Shakespeare, and this alchemy of his we know as the plays "Julius Caesar," "Antony and Cleopatra," and "Coriolanus." The finest portrayal is Antony, the greatest character is Julius Caesar, the choicest life is Marcus Brutus, and the best wisdom is 'It is not God that injures thee but thyself.'" Shakespeare's great classical trilogy has for its hero, Rome. To do this Shakespeare followed Plutarch studiously, and truthfully presented Roman life and character. The plays are not merely chronicles, out of the materials of Plutarch and the "stuff of life," the genius of Shakespeare wove a true tapestry of Roman life.

Julius Caesar—Shakespeare

The great drama "Julius Caesar" presents with fidelity the Roman empire at the pinnacle of its greatness. From the time it was written in 1601 to the present, it has been one of Shakespeare's best liked plays. The play follows closely the account given by Plutarch of the assassination of Julius Caesar, the great military idol of the common people, but the object of hatred of the nobility. The scenes o fthe drama can be vividly pictured and the characters are clearly drawn. Caesar is pompous, "full of lofty airs." Cassius is crafty, keen, and unprincipled,—a man who flatters men to win them. Brutus, a noble Roman, "who loves the name of honor more than he fears death." Casca is false and shallow. Mark Antony, the gifted orator, loves Caesar but uses him for his own ends. Calphurnia, weak and colorless, tries to rule her husband by threats and entreaties. Portia, womanly and charming, seeks to deserve her husband's confidence by fortitude and understanding. In the play the dramatic skill of Shakespeare is at its best, his poetry at its richest, and the portrayal of human nature at its fullest.

The play opens in Rome. The common people are out on the streets making holiday to celebrate the return of their great hero, Julius Caesar. The Roman tribunes, dispatch the commoners to their homes, because they have violated the law of Rome by coming out on the streets on a laboring day without the signs of their trades. The tribunes remind them that not long since they came on the streets to honor great Pompey, and now they honor his conqueror. The commoners leave as commanded, and the tribunes disrobe the public statues of their decorations. The procession of Caesar and his followers passes down the street on the way to the games that are to celebrate the Feast of the Lupercal. Cassius and Brutus do not follow Caesar to the games. The Stoic Brutus is not "gamesome" as Antony, who is going to participate in the games. Cassius endeavors to gain the support of Brutus in a conspiracy against Caesar, first by flattery, second by a recital of his own virtues, and third by a denunciation of Caesar. Brutus is too noble to suspect the baseness of Cassius. A shout of applause is heard from the games, and the troubled Brutus reveals his thoughts:

"I do fear, the people choose Caesar for their king." In answer, Cassius reveals his jealousy of Caesar. Both men have started life as common soldiers, yet in spite of physical handicaps Caesar has encompassed Rome "like a Colossus" and Cassius is but an "underling." Again and again the shouts are heard from the games. At length the procession returns from the games. Caesar noting Brutus and Cassius together comments to Antony:

"Yond Cassius has a lean and hungry look:
He thinks too much: such men are dangerous.
* * * He reads much:
He is a great observer, and he looks
Quite through the deeds of men:
* * *
Such men as he be never at heart's ease
Whiles they behold a greater than themselves."

As Casca passes Brutus stops him to inquire of the happenings at the games. Casca in a racy manner reports that Antony had offered Caesar a crown three times and the applause was greater at each rejection. Seeing that Brutus is greatly moved by the words of Casca, Cassius plans to convince Brutus of the need for action against Caesar by sending documents to him as if they came from several citizens.

Brutus receives the several letters and seeks the solitude of his orchard to think of their purport. He decides that Caesar, the man, is not dangerous, but Caesar, the king, would be. When the conspirators arrive in the garden, he assists in making the plans for Caesar's death. Brutus will allow no oath to be taken by the conspirators:

"Do not stain
The even virtue of our enterprise,
Nor the insuppressive mettle of our spirits,
To think that of our cause or our performance
Did need an oath."

The conspirators plead for Antony's death also. Brutus, the idealist, will not consent to become a murderer:

"Let us be sacrificers, but not butchers, Caius.
We all stand up against the spirit of Caesar;
And in the spirit of men there is no blood."

Brutus has not been able to conceal his trouble from his wife, Portia. Thinking that her husband's secrecy is due to lack of confidence, Portia plans to give her lord a test of her fortitude. She inflicts upon herself a wound on the thigh to show that she was a woman, a woman worthy to be Cato's daughter, worthy to be Brutus's wife, worthy of her husband's counsel. Brutus overwhelmed at the nobility of Portia, grants her a knowledge of his enterprise.

After a night of thunder and lightning and strange omens, Calphurnia prevails upon Caesar not to go to the senate. Caesar sends to the priests for an augur of the day's promise, boasting:

"Cowards die many times before their deaths;
The valiant never taste of death but once.
It seems to me most strange that men should fear;
Seeing that death, a necessary end,
Will come when it will come."

The message from the augerer was a foreboding of evil, so Caesar yields to his wife's entreaties. The conspirators arrive to conduct Caesar to the senate. Calphurnia's fears and the priest's warning fade into insignificance before the flattery of

Decius as he suggests that a crown may be awaiting Caesar. As they pass along the street to the Capitol, a soothsayer warns Caesar and suggests a way to escape his doom. Events move rapidly as planned by the conspirators. Caesar goes to the senate and proceeds with the business of the day. Metullus Cimber presents a petition to Caesar for the release of his brother. One by one the conspirators gather around to plead with Metullus. Caesar is killed. After some time a messenger comes to Brutus from Antony expressing friendliness and seeking an interview. Antony comes in grief for his friend but bidding for the goodwill of the conspirators. Antony is given permission to speak at Caesar's funeral against the advice of Cassius. At the funeral of Caesar, Brutus delivers a speech showing the reason for Caesar's death. The people accept the word of Brutus and choose him "to be Caesar." The speeches of Antony fire the people to indignation against the conspirators. Brutus and Cassius are compelled to flee. The innocent poet, Cinna, is torn to pieces by the angry mob because he had the same name as one of the conspirators. With brands lighted at the funeral pyre of Caesar, the people fire the houses of the traitors.

The Roman army is divided, part joins the cause of Brutus and part joins Antony. Eighteen months later Brutus and Cassius meet at Sardis to discuss a new plan of action as their campaign so far has been unsuccessful. The two men begin by mutual faultfinding. Brutus maintains a lofty position of honor over Cassius; bribes have been taken from the Asrdians and military offices have been sold for gold to undeservers. Cassius resents being checked and chastized like a bondman pleading that: "A friend should bear a friend's infirmities." Cassius needed money to pay his soldiers. Brutus calls for a bowl of wine in which to bury the unkindness. With the pledge of reconciliation Brutus tells Cassius of the death of Portia.

The two generals plan for a great battle on the plains of Philippi. That night the ghost of Caesar comes as if to mock their plans by promising to meet them at Philippi. The opposing armies meet and a conference is held. Antony rejects the proposals for peace. Before the battle Brutus and Cassius part in a touching farewell. Cassius leads a charge as the armies meet and is defeated. He orders Pindaruh to kill him with the same sword that killed Caesar rather than be taken prisoner and led in triumph through the streets of Rome. Brutus rallies his forces to a second charge. He is taken prisoner. Antony orders that Brutus be treated kindly, but he dies by his own hand, noble even in death. Antony commends the great character of Brutus:

"This man the noblest Roman of
them all:
All the conspirators, save only he
Did that they did in envy of great
Caesar;
He only, in general honest thought
And common good to all, made one
of them.
His life was gentle, and the elements
So mix'd in him, that Nature might
stand up
And say to all the world, 'This was
a man!' "

The drama "Coriolanus" is a tragedy of pride, the conflict of the plebeians and the patricians in Roman life. Coriolanus was one of the great generals in the last war with the cruel Tarquins about 400 B. C. Later he brought about his own destruction at the hands of the people:

"You speak o' the people
As if you were a god to punish, not
A man of their infirmity."

The drama "Antony and Cleopatra" is a tragedy of sense, of voluptuous delight, the great classical trilogy of Shakespeare with Rome as the hero, presents a vivid picture of Man and his efforts to organize his Social World.

* * * * *

Suggestions for Study

A. Materials:
   1. The Story of the World's Literature. Chapters 10-13.—Macy.
   2. Julius Caesar.—Shakespeare.
   3. Lives.—Plutarch.
   4. Poems.—Horace.

B. Program:
   1. Music.
   2. Discussion.
      a. The Roman World.
      b. The Roman View of Life.
   3. Review.
      a. "Julius Caesar."
   4. Reading.
      a. Selections from the poems of Horace.

C. Method:

It is possible to gain from the selections considered in this lesson an understanding of the influence of the Roman genius for organization. Do not forget to enjoy the portrayal of character by Shakespeare.

A Mother's Prayer

By Hattie M. Stephenson

Those tiny hands that cup my chin,
And rouse me from my drowsing hour,
They are so pink and soft and warm,
They thrill me with their hidden power.

His eyes meet mine with happiness,
Angelic smiles spread round his lips,
"He's mine, all mine," my soul cries out;
I tingle to my fingertips.

And yet, I seem to hear a voice
Say, "Not all yours, dear mother heart;
I trust him to your earthly care,
Oh, nobly, humbly, take your part."

I shake the slumber from my soul,
I see as God would have me see,
"Oh, help me, Father, rear my son
And bring him back in purity.

Oh, let these dimpled feet I clasp
Stray not far from the path of truth,
Oh, let his mother's prayers e'er guide,
That he may be a manly youth.

I do not ask for thornless trails
With flowers growing on each side;
For freedom from our earthly cares
And cushioned limousines to ride.

I do not ask my son to go
Through this life's span and know no pain,
For only by the rise from loss
Will he e'er reach the higher plain.

But let my son e'er walk the path
That work and prayer and faith lead to;
May chastity bedeck his brow
To glorify his life in you."

Social Service

(Fourth Week in December)

THE SLEEP OF CHILDREN

LESSON XII

As indicated in the material of this lesson, sleep is one of those rhythmic activities on which health is dependent. Practically all social and recreational programs are affected by the habits of sleep that are formed by children. The effect in early childhood is largely on the elders who care for the children. In youth the adjustment is one for the young person himself. This lesson deals with the problem of guidance in the formation of proper sleep habits. The aim is to help class members understand the factors they should control in educating children in proper sleep habits.

Suggestions for Procedure:

A good method will be to have the class members make individual reports on each topic given for study in the reading guide and in the supplementary material. The class leader can guide the discussion and present at the end a carefully prepared summary of ideas to use in the home.

Study Guide for Class Members. Habits, pp. 15-19.

This chapter is an application of the suggestions on habit formation to a specific habit. Note the following elements in determining the correct habit to form.

a. Amount of sleep.

b. Time for sleep —especially the caution about naps.

c. Clothing and undressing.

d. Activity preceding going to sleep.

f. Conditions furnished at going to sleep time that are to be made uniform, time of day, etc.

g. Conditions that should vary—such as bed, clothing, room, bedding, etc.

h. Mental attitude about sleep—all three points are very important.

Supplementary Material:

The material given below is for the purpose of reinforcing by repetition the simple suggestions given in the study material. It represents the conclusions from modern child study and clinical experiences with parents and children. In the weight of authority some ideas are fixed.

Holt & Howland: The Diseases of Infancy and Childhood, p. 6. (Appleton—1922.)

(Quoted from Thom, "Every Day Problems of the Every Day Child," p. 73.)

"Training in proper habits of sleep should be started at birth. From the outset an infant should be accustomed to being put into his crib while awake and to go to sleep of his own accord. Rocking and all other habits of this sort are unnecessary and even harmful. An infant should not be allowed to sleep on the breast of the nurse nor with the nipple of the bottle in his mouth. Other devices for putting infants to sleep, such as allowing the child to suck a rubber nipple or anything else, are positively injurious. If such means of inducing sleep are resorted to, the infant soon acquires the habit of not sleeping without them.

"The hours for going to bed and arising, as well as nap periods, should be firmly and unalterably fixed.

There is a great temptation for parents to keep the child up a little later, or put him to bed a little earlier to suit their own convenience, or perhaps they wish to display the child to friends who are coming for a seven o'clock dinner,——" Thom, 73.

"One thing more should be added. The child should have the idea firmly fixed in his mind that the sleeping period is the time when he must be alone, that companionship and distraction, such as books and games, are not compatible with sleep, and these things cannot be gained by wailing. The mother who complains that her child does not go to sleep for hours after he goes to bed will invariably tell you also of his demands upon her attention—a glass of water, the closing of a window, 'I want to go to the toilet,' 'I have something to tell you,'—anything that will attract her notice. Often this attitude of the child toward the mother at night is quite in contrast to his bold adventurous spirit during the day." Thom, 74-75.

"A short period of absolute rest from any sort of physical activity, or mental stimulation, just before the child goes to bed, is of value in helping an active child to find sleep soon after retiring. Playing about until the last moment before retiring, or listening to some exciting story or the radio, is often the cause of many restless hours in bed. The thrilling story in the living room often becomes terrifying to the imaginative child once he finds himself in the quiet and dark of the bed chamber." Thom, 76.

"If it is necessary for the parents to leave the house after the child has gone to bed, it is much wiser, to tell him honestly that this is to happen. It may be a bit more difficult for the parents the first time, but in the long run it will be more easy for all concerned." Thom, 77.

"There is a great difference in the inherent sensitivity that children exhibit toward noise and light, heat and cold, indiscretions in diet, emotional situations, and in fact, any stimuli both internal or external, affecting the nervous system. The average child, however, properly trained in regular hours of sleeping and eating, whose eliminating processes are functioning normally, and whose general regime of living is not dependent on the whims of adults, need have no protection thrown around his sleeping quarters. In fact, it is not difficult for the child to develop the habit that permits him to sleep on in spite of noise, light, or other factors. The ability to short-circuit, so to speak, these stimuli, which ordinarily arrest one's attention, when either awake or asleep, is brought about by experiences often repeated over and over again. It is comparable to the negative adaptation that the stenographer makes, working in a busy office, where the typewriters are constantly clicking. She soon learns to carry on quite unaware of their presence.

"It is, therefore, not well to protect the child from everything that might possibly disturb his sleep; in fact, it is much wiser, during his early years, for him to learn to sleep under what might be called adverse conditions. The undue precautions so many parents take in order to secure what they consider ideal conditions for the child may well be the very factor that makes him unduly sensitive in later life." 77-78.

"The healthy child should go to sleep within twenty or thirty minutes after going to bed and should get up immediately after awaking. If it should be that the child habitually awakes before the adults of the household arise, some form of amusement should be provided, as it is during these restless periods that

masturbation often begins." Thom, 79.

"Dreams and talking or walking in sleep are generally the continuations of the daytime experiences or the expression of subdued fears or denied desires. Boys will live on during a ball game. Children will continue the chatter of a party. Non-athletic boys will perform the denied activities. These are not necessary symptoms of mental disease except as they point to possible fears or desires.

"These various activities during sleep are usually of short duration and, if properly managed by parents, need not cause any alarm whatsoever. If, however, the attitude of parents drives the child to further repressions, they may be prolonged indefinitely." Thom, 82.

"Baby's sleep may be disturbed in the following ways. He may be excited by being played with or tossed about before going to bed. He may be too warm, too cold, or wet. The room may be too hot, too cold, too light, too noisy, or improperly ventilated. Trips to the movies, shopping, evening visiting, or being kept up to see guests all tend to make the baby wakeful and fretful, and the family should from the first have rigid rules against such practices.

"A well baby will sleep. If he is restless or fretful, it may be because he is very tired. Try to discover what may have tired him. Never give the baby soothing syrups, drops or paregoric, many babies die because of these drugs." (Goodspeed & Johnson: Cure and Training of Children—Lippincott, 1929, p. 63.)

"Giving the child nipples or anything else to suck, being rocked to sleep, or having someone lie down with him, only help to build the habit of not being able to go to sleep unless these conditions are present." G. & J., p. 149.

"Prepare His Mind for Going to Bed.—The child will not go to bed readily if he is emotionally aroused. Any kind of excitement just before bedtime, such as strenuous play, too many visitors, or a trip to the movies is unwise. He should understand that bedtime is quiet time and that he goes to bed for one purpose only and that is to sleep. This prohibits all distractions. No toys may be taken to bed. No pillow fights or other excitement should be permitted.

"The adult dealing with the child at bedtime should speak of going to bed as a pleasant thing to do and should make his voice carry a note of finality, so that the child does not form the habit of teasing to stay up a little longer. After all his physical needs such as a glass of water, and a trip to the bath-room are taken care of, make the last good-night a final one and a firm one. He should understand from the beginning that after good-night is said, it will be useless to try to get attention and ward off sleep by asking for a drink of water; jumping out of bed, singing or talking, asking to go to the toilet or 'just wanting to tell you something.'" G. & J., pp. 149-150.

Arlitt: Psychology of Infancy and Early Childhood, McGraw Hill Book Company.

"It must be kept in mind in dealing with children of all ages that whereas the adult often enjoys sleep because it is an escape, children find in sleep a cutting off of a series of interesting activities and contacts. What is an escape to the adult is a deprivation to the child. Making the process of going to bed and settling down to sleep more satisfactory than that of staying awake, is, therefore, one of the serious problems in connection with the habits of sleep and rest." 352-353.

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